Evangelical Christendom

"Ecclesia Corpus summus in Christo."

July-September 1948

A VALLEY OF DECISION

THERE are several valleys mentioned (for specific reasons) in the Old Testament. Among them is the "Valley of Decision" (Joel iii. 14). It was the responsibility of the prophet Joel to call the people of his day to solemn fasting and prayer (i. 14-15), to proclaim the terribleness of the impending judgments of God (ii. 11), and also to comfort the people with assurances of God's promises of ultimate gracious visitation of His people—"it shall come to pass afterward that I will pour out my Spirit upon all flesh" (ii. 28-32). But a great decision had to be made and taken (iii. 14), "for the day of the Lord is near in the Valley of Decision."

The prophecy and vision of Joel concern the days in which we are now living. The "last days"? Yes. Peter recalled the prophecy of Joel on the day of Pentecost. He was mistaken in his timing, but true in his testimony concerning Christ, and His Church, Christianity and its survival.

Crisis is in the hearts and on the lips of very many. No one can foresee or foretell the future, the near future. Economics, politics, peace among nations, are all in the balance. "Therefore," said the prophet Micah (vii. 7), "I will look unto the Lord, I will wait for the God of my salvation; my God will hear me." This should be the decision and spiritual experience of every true Christian, for the present world crisis, in Europe as elsewhere, is basically a spiritual one. It demands that every Christian (in the words of a great statesman) should "valiantly proclaim the significance of his or her faith by word and deed, show publicly that the justice and love of God can bring new strength to wasted bodies and despairing souls, and do all in his or her power to see that decisions of national and international importance are made in accordance with Christian standards." It demands a great alliance of all those who hold Christian values precious, and are determined to preserve them. There are indeed multitudes to-day in the Valley of Decision. "Stand thou on that side, for on this side am I."

In the light of the world crisis and its spiritual affinities nothing is more important than the subject and object of Christian unity and co-operation. In some ways current developments looking towards universal Christian co-operation are encouraging. In others they are disquieting. Basically however, these developments do not constitute an innovation in the history of Protestantism since the days of the Reformation. There have been those of catholic spirit in past decades who have earnestly desired that those of "like faith" in all communions everywhere should pray and work together for the accomplishment of common aims.

There have been numerous ventures in world Christian co-operation. Notably, and early in the 19th century, there were international stirrings which eventuated in the great Conference of 1846, which, under God, brought about the organisation of the World's Evangelical Alliance. For 102 years the Alliance has maintained national organisation in many countries and in all parts of the Christian world. It has succeeded in bringing the moral and spiritual influences of Protestantism to bear upon issues of vital importance to the Christian Church, such as religious liberty, the observance of the Lord's Day, the relief of persecuted and oppressed Christians, and the direct work of evangelisation at home and overseas. At all costs it has stood for human freedom. It has sought to apply Christian principles in Government and the social order. Among its outstanding achievements has been

the establishment of the Universal Week of Prayer, which has now become a fixed festival in the life of the nations. It has succeeded in breaking down the barriers of denominational intolerance and bigotry and has given to Protestantism a new vision of the true meaning of its motto: "Unum Corpus Sumus in Christo."

After these 102 years the World's Evangelical Alliance is still active in these and new objectives. Its "New Advance," inaugurated at its centenary celebrations in 1946, is a programme of activities which only wait upon ecumenical recognition and support, to enable the Alliance to be regarded as "the advance guard of the Christian army."

There is a stirring throughout the Christian world in preparation for what has been described as "a great historic occasion" and "an event unique in modern religious history." We refer to the first and forthcoming meeting of the World Council of Churches, to meet at Amsterdam during the month of August. It is true to say that there is a great hope in this stirring among Christians throughout the world that this may be more than another Conference in the long procession. We believe that prayer is being directed that this Amsterdam Conference may become the spring of spiritual awakening and power. The view has even been expressed that "if those prayers rise from Christians in all the nations we may, in God's mercy, be on the threshold of a new Pentecost."

No servant of Jesus Christ can do less than answer a summons to prayer that the increasing desire for Christian co-operation and unity in thought, prayer and action, may be made, if possible, the vehicle for spiritual revival and even for an outpouring of the Holy Spirit. It remains, however, to be seen whether Amsterdam will be the means of this outpouring of the Holy Spirit or will be merely a debate among delegates on an ecumenical basic and pronouncements by the leaders which will take their place as previous pronouncements have done in the long succession of Christian Conferences, united or otherwise, directed to ecumenicity and Church unity.

It is intended to constitute the Amsterdam Conferences as the first Assembly of the World Council of Churches.

Evangelicals in England, America and elsewhere frankly view the rise of this World Council of Churches with alarm. It would seem that the World Council to be is constituted by the same elements which in America have furnished leadership for the Federal Council of the Churches of Christ, who seem to be largely in control of the movement.

What are some of the grounds of alarm with which, as we have stated, Evangelicals generally in this and other countries, view this World Council of Churches? In the first place it is feared *that the World Council of Churches will not be strictly Evangelical*. Even while its proposed Constitution states that it is to be "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour" its officials are already stating that "theologically speaking the basis is probably not the best that can be found."

Then, too, there are fears *that the World Council of Churches will not be strictly Protestant*. The admission of the Eastern Orthodox Churches would indicate that evangelical authority has been compromised or scrapped. These churches profess the same general doctrinal beliefs as Roman Catholicism, the same conception of the redemptive value of merits and of penitential sufferings, the same appeal to the necessary mediation of the priest between man and God, the same worship of the saints and of the Virgin Mary, together with the same veneration of idolatrous objects. While the orthodox churches are a serious threat to Protestant principles it is clear that certain elements in the World Council of Churches desire that every effort should be made to include the Roman Catholic Church in some sort of liaison arrangement if the title "World Council of Churches" is really to mean what it implies.

Both the Eastern Orthodox and the Roman Churches are historically infected with the spirit of intolerance and persecution that knows little or nothing of the spirit of religious liberty and personal freedom inherent in Protestantism.

Thirdly there are grounds for the feeling of alarm *that a World Council of Churches may become a super-Church*. Its avowed intention is to create "one Church for one world." This seems to overlook the fact that a world Church of Divine and spiritual

origin cannot be created, for it already exists. The World Council of Churches leaders see the "ecumenical Church" as the answer to the problem of Christian unity, but this is impossible in the light of John xvii. 21, and it is to be noted that from Geneva (in 1946) it was announced by the Press that "in August, 1948, a supreme Council of the Churches will be established, definitely with its parliament and its government; whose Council will exercise over each church a recognised authority though each will retain a real independence and autonomy." This appears to be only a first step. Evangelicals must entertain the fear lest its development proves to be as sinister as that which led to the establishment of the Church of Rome.

There can be no doubt that any such development will present the World Council of Churches as a political pressure group. This is an influence which is already largely manifest among the American churches, especially in association with the Federal Council of the Churches of Christ in America.

But the question which forces itself to the front and the reply to which is cause of greatest alarm among Evangelicals, is *whether the World Council of Churches will ignore dissident Churches*, as the World's Evangelical Alliance, which represents them, has been ignored by the elements in the World Council of Churches now most vocal in their demand for an "ecumenical church." Enquiry arises as to why this should be, and it would appear that among reasons for this exclusion of the Alliance are:

1. The fact that the World's Evangelical Alliance is not an organisation of Churches but of Christians and Evangelicals.
2. That it emphasises the spiritual and doctrinal, rather than the institutional and political basis for co-operation and action.
3. That it has unswervingly refused to countenance liberals who cast doubts on the Deity of Christ, His atoning sacrifice for sinners on the Cross, the authority of the Holy Scriptures, the fundamental elements of the Gospel which is "the power of God unto salvation," and that it has shown no ambition to be an "ecumenical church."

Clearly a Valley of Decision is reached here, and the question arises, Where is the "ecumenical movement" leading us? Is it to Rome itself, or to a Romanised Protestantism? It is impossible for Evangelicals to be on such a way towards such an end. They wish to be faithful to the witness and the martyrs of the Reformation. They will submit to no Pope, either Roman or Russian. They show, and intend to manifest the unity of the Spirit in the bond of peace as being the true unity of the one Church of Jesus Christ, for which He prayed in John xvii 21. They wish to preach the marvellous Gospel of Salvation through the sufficient Grace of God to be accepted by faith without any compromise with superstition or pagan traditions, so that they may be able to show the truth as it is in Christ Jesus to the millions who are faced and disgusted with a degenerate Christianity.

Clearly we have reached a Valley of Decision. "Oh, see that ye build securely when the time for building comes." On what basis is Christian unity to be built? The World's Evangelical Alliance provides one, the Scriptural answer to the enquiry. "Other foundation can no man lay than that is laid, which is Jesus Christ." Just as He is One, so His Church is one, and the Evangelical antidote to disunity and disunion is "the unity of the Spirit, in the bond of peace." *This is indeed the larger unity.* No human scheme or schemes of Church unity can comprehend the unity of those who are to occupy the "new heaven and new earth," and "that great city, the holy Jerusalem, *descending out of heaven from God . . .* which lieth foursquare, the length as large as the breadth, and the height equal." (Rev. xxi. 16.)

We speak and write in no spirit of ill-will or invective. The World's Evangelical Alliance rejoices to witness the ever-increasing spirit of co-operation between the Churches resulting from the growing understanding between individual Christians, but it cannot ignore the Scriptural precept that "the Wisdom that is from above is first pure, then peaceable . . . and without hypocrisy."

H.M.G.

Plaque presented by the Czechoslovak Branch of the World's Evangelical Alliance to the Council of the British Organization. The letter underneath accompanied this historic and highly valued gift.

October 24th, 1946.

Dear Mr. Gooch,

The Czechoslovak branch of the World's Evangelical Alliance send you a Plaque which I have the pleasure to hand over to you, a token of their fraternal affection. It is a work of Professor M. Kuzel, the first copy of a design of which— if possible—a small reproduction in metal will be made. The inscription on the margin says " Open my eyes so that I may see the wondrous things of thy Law."

The Committee wish to attach to this modest emblem their heartiest greetings. May the Lord bless the grand work of the World's Evangelical Alliance in the future as He did in the past.

Very sincerely yours,

B. VANCURA, *Hon. Secretary*.

Headquarters Notes

102nd Annual Report. Members and subscribers to the World's Evangelical Alliance should receive with this issue of EVANGELICAL CHRISTENDOM a copy of the 102nd Annual Report of the Council for the year ending March 31st last. The verbatim report of the 102nd Annual Meeting on June 14th, which appears on later pages will be found to be interesting reading. It was a great pleasure to all that the Archbishop of Sydney, who is a Vice-President of the Alliance, could be with us, and what his Grace said concerning the work of the Alliance, past, present, and future, was listened to with evident appreciation. Dr. Mowll is a true Evangelical—a word, by the way, which has to be interpreted in the spirit of the New Testament, and not in terms of human limitations.

Other articles of importance in the present issue of EVANGELICAL CHRISTENDOM are the General Secretary's account of his visit, with Prebendary H. R. Gough, Honorary Secretary, to the Winterthur Conference of the Swiss Evangelical Alliance. It is clear that this Conference is only one of others which must shortly take place in countries of Europe. Prebendary Gough and Mr. Gooch are together attending, by invitation, a Conference to take place at Clarens from August 7th to 11th. This gathering, which is convened by the National Association of Evangelicals of the U.S.A., will explore and discuss possibilities of closer co-operation between evangelicals in America and those in Great Britain, the desire being, if this should be found possible, to unite with the World's Evangelical Alliance on its basis of fundamental truths "most surely believed among us." We also draw attention to the article by Mr. F. Roy Cattell on the subject of the Affirmation arrangements. Our readers everywhere will extend to Mr. Cattell a warm welcome in the important work which he has undertaken under the auspices of the Alliance.

Crisis and Common Prayer. We also wish to draw attention to the Form of Prayer included in this issue of EVANGELICAL CHRISTENDOM, which is directed to this time of crisis, for it is a crisis, the issues from which cannot well be foreseen at this time. If we cannot secure the setting apart of a day of National Prayer, this does not imply that prayer is unnecessary. Even more is needed when the national and international outlooks are considered, and questions concerning national sins of omission and commission are answered in the light of the Sovereignty of God and His Commandments. How great is the need for prayer, and not only for prayer, but for confession, and even humiliation, in the light of national forgetfulness of God and His claims upon the soul of a nation, as well as that of the individual. How important at this time are the words: "If my people, who are called by My Name, shall humble themselves, and pray, and seek My Face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will hallow their land."

Universal Week of Prayer 1949. A great deal of intensive work is proceeding during these summer months, in the preparation for the Universal Week of Prayer 1949, which falls from Sunday, January 2nd to Sunday, January 9th. The Letter of Invitation and the Topics for Universal Prayer have been prepared by the Archbishop of Sydney. They deal with Evangelical Affirmation. The Letter of Invitation and the Topics for daily prayer have been approved by the Archbishops of Canterbury and York, on behalf of the Church of England as a whole, and the letter as signed by all the heads and representatives of the English, Scottish, Irish and Welsh Churches, and of the Bible and Missionary Societies, is now circulating for international signature and for translation into the many languages in which the programme is annually circulated.

Christian Recovery in Germany. Under pages devoted to Continental Evangelical Life and Work we give further evidence of the great progress which, under God, is being made in the reconstruction and development of the work of the Evangelical Alliance in Germany. We cannot be too thankful about this. The great need of Germany may be said to be food and clothing, but economic relief is not enough: there must be spiritual life and power. Happily this is realised throughout the Evangelical Churches of Germany and the fact that the Evangelical Alliance here and there is able to minister to this need is a matter for which the British Council is profoundly thankful. We hope that it may shortly prove possible to send a deputation to Germany from the British Organisation. In the meantime everything possible is being done to encourage those who represent the Evangelical Alliance, not only in the Western Zones, but in other parts of Germany. As we write these notes a communication from Germany says: "The ideal of the Evangelical Alliance is so simple and clear for every true Christian that we do not wonder that the Evangelical Alliance goes on in Germany. Wherever the workers of the Established Churches and the Free Churches have been united for common evangelistic work and for Conferences in town and tent missions, thousands have been reached with the message of God and many have confessed Christ and have joined Bible classes and fellowships."

In Memoriam. We join with many others in expressing our deep regret at the loss to earth of a very dear friend and brother in Christ, Rev. W. H. Aldis. He was indeed a man after God's own heart, and after serving his day and generation in many useful and some outstanding capacities, including Chairman of the Trustees of the Keswick Convention, Home Director of the China Inland Mission, and President of the recently-formed London Bible College, he has fallen on sleep, and his spirit has returned to God, Who gave it for the time being. Mr. Aldis was associated with the work and interests of the World's Evangelical Alliance and we always found him ready, as opportunity offered, to serve its cause at home and overseas.

Religious Liberty. The subject of Religious Liberty in all its aspects continues to occupy the close attention of the World's Evangelical Alliance. "Freedom of Worship" is the phrase used by President Roosevelt in January, 1941, when he propounded his "Four Freedoms" in a speech which has become historic and is closely associated with "The Atlantic Charter." No-one, however, acquainted and concerned with religious liberty as present or absent to-day in countries of Europe and elsewhere, would regard "Freedom of Worship" as a sufficient interpretation of the term "Religious Liberty." Sometimes it is spoken of in terms of "Liberty of conscience and worship," but Religious Liberty goes further than that. It must also include the right to teach, to persuade, to propagate and to convert others. Evangelical life and action is necessarily dependent on religious freedom being assured to all men of whatever country, as being a fundamental right of citizenship. It is, and should be, the concern of the United Nations to establish a code of human rights, and it has been pointed out and emphasised that "one clear aspect of that is freedom of religion." Already there are evidences that the Christian Church will have to face, in fact is already facing a challenge to this interpretation of religious liberty, as witness the situation in Egypt and the Near East, more especially in relation to the Moslem challenge. The challenge of Roman Catholicism is ever before us, and we have it to-day in our own midst, for Roman Catholics through Catholic action and other influences, are being directed against co-operation with Protestants in any religious exercise, especially prayer. Quite recently we heard that Roman Catholics in a certain town had been instructed not to vote for the appointment as Mayor of a particular gentleman, the reason being that being himself a Roman Catholic, he had co-operated in various ways with those representing Protestant denominations. The work of the World's Evangelical Alliance in relation to Religious Liberty at home and abroad is unlikely to be concluded or unnecessary for some time to come!

Congratulations. At a recent meeting of of the Executive Council of the Alliance our Clerical Honorary Secretary, Prebendary H. R. Gough, O.B.E., M.A., was warmly congratulated on his recent appointment as a Prebendary of St. Paul's Cathedral.

The Women's Auxiliary The presence of a number of members of the Women's Auxiliary at the Annual General Meeting of Members of the World's Evangelical Alliance was some indication of new interest in the work, and brought encouragement to us all. During the past three months fresh contacts have been made and it is hoped in the early autumn that we may be in touch with some thousands more throughout the country. At present most of the members of the Women's Auxiliary come from London and its suburbs, and we are desirous now of getting into touch with friends in other areas. We shall welcome personal introductions, for these are always far more valuable than the more wide-spread but general communications. Opportunities to address Women's Meetings will also be welcomed. We firmly believe that there is a great deal dependent upon the women of our land in the critical days that lie ahead, and not least the united Christian witness and the fearless proclamation of the true Evangelical Faith. Communications regarding the Women's Auxiliary should be addressed to the Secretary.

Will you read through carefully and prayerfully the information and appeal on page 3 of cover?

FOR THIS TIME OF CRISIS:
A Form of United Prayer

(for use in Churches, and in public united gatherings)

A TRIBUTE OF HOMAGE

When we consider the heavens, the work of Thine hands, O Lord, and the myriad stars in space that Thou hast created, what is man that Thou art mindful of him, and this little earth that Thou regardest it? Yet art Thou not unmindful of those whom Thou hast made, and of the world that Thou hast redeemed. Evermore Thou seekest to bring them to Thyself. Thou hast assured us that "the glory of the Lord shall be revealed and that all flesh shall see it together," and because the mouth of the Lord hath spoken it we must surely believe that His promise shall be fulfilled. Accept the homage our hearts offer Thee this day, and hasten the coming of Thy Kingdom.

Thine be the glory, O God most high.

For the British Commonwealth to which we belong, and especially for this our island home, we praise Thee. May we be girt by Thy mercy as we are girt by the sea, and overshadowed by Thy goodness in the future as we have been in the past. For all that Thou hast wrought for us in former days, Thy deliverance in times of peril, Thy guidance in days of perplexity, and Thine enriching grace in eras of prosperity, we offer Thee our most hearty thanks.

Thine be the glory, O God most high.

If Thou hadst been swift to mark iniquities we had long ago gone the way of Babylon and Tyre: but there is forgiveness with Thee that Thou mayest be feared. We confess our frequent heedlessness of Thy law, our failure to rise to the opportunities Thou hast granted us. For what Thou hast enabled us to be and to do we adore Thy Name; remember our frailty and forgive our iniquities O Lord, we beseech Thee.

Thine be the glory, O God most high.

A LITANY OF DESIRE

Let Britain live before Thee, O Thou Who rulest all nations, and turnest even the wrath of man to Thy praise. Cast us not away for our transgressions nor forget Thy covenant with our fathers. We are not worthy of Thy favour, but then we never were worthy, and since Thou hast blessed us, being unworthy, surely Thou canst and wilt bless us still?

Hear us, we beseech Thee, O Lord.

Bless England and make it the land of the free. Bless Scotland, the Lowlands, and the Highlands, and stablish it in Thy Word. Bless Wales, and let Thy praise sound to its utmost borders. Have regard to Ireland, North and South, and unite its people to fear Thy Name. Care for the islands of the Coasts and the islands of the Channels, and grant them Thy peace. English or Erse; Welsh or Gaelic, Norman or Manx—one people, let us also be Thy people for ever.

Hear us, we beseech Thee, O Lord.

For the lands across the seas we entreat Thee; for India and Burma and Ceylon rising into nationhood: for Canada and South Africa with their promise of the future: for Africa, North and East and West, where British has rule or influence or mandate: for Australasia and the islands of the Ocean, the homes of our kindred: for the settlements in Asia and America under British care: and especially for Palestine with its prophecies and problems.

Hear us, we beseech Thee, O Lord.

We pray for our King and Queen, the Princess Elizabeth and the Duke of Edinburgh, and all the Royal Family: for the Government and all under authority: for the Navy, the Army and the Air Force in their defence of our realm: for those who influence public opinion by newspapers and books: for teachers and parents in their training of the young: for doctors and nurses in the care of the sick: for merchants and traders in the supply of our needs: for artists and entertainers in their appeal to our leisure.

Hear us, we beseech Thee, O Lord.

We pray earnestly at this time for all miners who descend into the darkness to seek the treasure Thou hast hid in the earth, that as they enrich us they themselves may be enriched with all things necessary for a care-free life. We pray for the merchant navy and all who venture forth in ships for our advantage, or dare the perils of the air the swifter to our aid.

Hear us, we beseech Thee, O Lord.

We pray for all workers, that they may have joy in their labour. We pray for all children and young people, that they may be welcomed, and grow up worthy of the age in which their lot is cast: we pray also for the dying, that they may be upheld in their crossing of the river.

Hear us, we beseech Thee, O Lord.

And having laid the need of our own Nation at Thy feet, we pray also for all the Nations of the earth, those that are ancient and those but newly born: for all peoples whatever the colour of their skin or the customs of their country. Teach us all to help each other, to learn from each other, to love each other, to rejoice in each other—all enthroning Christ as Saviour and King. According to Thy holy Will let the British Commonwealth of Nations and the United States of America ever dwell in amity and together labour for the spiritual blessing of the world.

Hear us, we beseech Thee, O Lord.

A DOXOLOGY OF PRAISE

As we spread our petitions before Thee, O Gracious and Adorable Lord, we thank Thee that Thou art bringing us after much trial and tribulation to this time of new hopes and aspirations. We believe we are on the verge of new revelations of Thy power, and new understanding of Thy Will. Prepare us for all Thou art preparing for us, and receive our thanks for all Thou hast already shown us and for all the grace we have not tasted yet.

Praise, praise to Thee, O Lord.

We pray for the Conference of United Nations established to encourage Peace between the Nations, and for the hopes of peace in all the world. We thank Thee for all that has been accomplished in the industrial and philanthropic thoughts of men. We thank Thee for the great army of Thy heralds who have gone forth with the Gospel to all lands and have won many in all nations to allegiance to Jesus Christ our Lord.

Praise, praise to Thee, O Lord.

Above all we thank Thee for our Lord Jesus Christ Himself, for all we know of Him, and for the discoveries we are yet to make of His Great Salvation. For His triumph already in the hearts of that great multitude that no man can number, and the certainty of His triumph in the whole world. For His sure promise "I will come again," and for the approach of His glorious Epiphany, we lift up our hearts.

Praise, praise to Thee, O Lord.

Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. Hallelujah! For the Lord God omnipotent reigneth.

[Glory be to the Father, and to the Son, and to the Holy Ghost,
As it was in the beginning, is now, and ever shall be, world without end. Amen.]

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Winterthur, 1948 by Henry Martyn Gooch

Where is Winterthur? And what has happened there to occasion this article?

Winterthur is about 15 miles from Zurich, Switzerland—a large and attractive industrial town with about sixty thousand inhabitants. Most of those who visit Switzerland perhaps think of and see the Swiss mountain chains. The writer, a life member of the British Association of the Swiss Alpine Club, has had the privilege not only of seeing the Swiss mountains from the distance, but of climbing some of them, over a period which has now extended to forty years.

Even those who visit Switzerland to climb its giant and glorious peaks, or to traverse on foot its inspiring valleys (for even valleys are inspiring in Switzerland) do not stop to think of Him Who created the mountains. Nevertheless one has climbed in Switzerland with those whose first instinct after reaching great height and indescribable scenery, is humbly to acknowledge the sovereignty of God and His wonderful works of nature as well as of grace. Among these the writer recalls a visit to Saas Fee in 1908 where, in company with a keen alpinist, but also a servant of God, expeditions were planned and fulfilled among the glorious Mischabel group of mountains, and on one occasion an expedition to discover a certain whereabouts known to but few, of the beautiful Swiss *edelweiss*, coveted by all but picked by few! It grows at a great height, seldom below seven thousand feet. On the occasion referred to, my friend and I gathered

the edelweiss and each of us took back to England what is so much sought after as well as sure evidence of alpine exploits. Later I received from him a photograph, which is reproduced here, and which will convey to others besides those acquainted with the lure of Switzerland, the value of a spiritual outlook in a human setting. My friend has since passed over to the reward of his faith, but his example and experience linger on.

Winterthur does not boast a mountain setting, although in the distance beyond Zurich are the noble peaks and the perpetual glaciers and snows. It happens to be, this year and for the next two years, the seat of the Central Committee of the Swiss Evangelical Alliance. The Swiss Evangelical Alliance is sub-divided into Cantons, French and German speaking, and the Central Committee meets biennially as and where located for the time being.

The biennial Conference of 1948 took place at Winterthur from June 22nd to 23rd. An invitation to send delegates from the Council of the British Organisation was warmly responded to, and Prebendary Hugh R. Gough, Honorary Secretary, and the writer, the General Secretary, formed the deputation.

We left London by the 2.30 p.m. boat train on Monday, June 21st, and arrived at Basle the next morning at 8 a.m. Pastor Huppenbauer, the retiring President of the Swiss Evangelical Alliance (who represented Switzerland at the Centenary of the Alliance in 1946), met us at the station, together with Pfarrer Schick, both representing the Basle Mission and both of whom, following a happy talk over the breakfast table, accompanied us to Winterthur. We arrived in time for luncheon, which took place in a picturesque Swiss hotel, the exterior windows of which were a mass of Paul Crampel geraniums. It was clear that we were to receive a hearty welcome and there were about 60 delegates from the various Cantonnal branches of the Alliance in Switzerland present. Here we were glad to find that Pastor Zilz, President of the German Evangelical Alliance, had been able to obtain permission to attend the Conference.

The President of the Swiss Evangelical Alliance for the present term of years is Pastor A. Baumann, of the Methodist Church. This is a fine building, which includes the apartments of the Minister and his family, and made a congenial centre for the Conference sessions.

After lunch we adjourned from the hotel to the Methodist Church and the Conference proper (a business session was held in the morning) commenced at 2.30 p.m., when Mr. Gough and I both spoke on the subject of "The New Advance of the Evangelical Alliance in the Wide World." A further Conference meeting took place in the evening at 8 p.m., when Mr. Gough spoke on the subject of "The Cross of Christ in the Whole World." The afternoon meetings were largely attended by delegates, but the evening meetings were open to the public and I should say that between three and four hundred people were present on both Tuesday and Wednesday. I am of opinion that the reaction to the address by Mr. Gough on "The Cross of Christ" was immediate and impressive.

On Wednesday, June 23rd, a Prayer Meeting at 9 a.m. was addressed by Pastor De Rougemont of Neuchatel, representing the French-speaking Cantons. It was an impressive address and I was pleased to ascertain that Pastor De Rougemont is a relative of Professor De Rougemont who attended the last International Conference of the Alliance in London, which took place as far back as 1907. This early morning session was followed by open prayer and it was clear that a spontaneous flow of prayer was available.

At 9.40 a.m. the morning session took place (Pastor Baumann, the President, presided throughout the Conference) and both Mr. Gough and I spoke on the subject of "United Action the Aim of the Evangelical Alliance." The sessions at 2.30 p.m. on Tuesday and at 9.40 a.m. on Wednesday were both followed by free discussion and we were called upon to answer some enquiries on matters which concerned organisation rather than fundamentals.

The two closing sessions at 2 p.m. and 8 p.m. on Wednesday, were largely devoted to Pastor Zilz, and he made use of his opportunities with obvious deep feeling and Evangelical vigour. At the first session he spoke on "Why the work of the Evangelical Alliance is necessary in Germany at the present time." (This was followed by free discussion.) And at the evening session Pastor Zilz gave an impressive talk on "The Victory of Christ in Time of Trouble." Before this meeting of the Conference concluded, Pastor Baumann had asked Mr. Gough and myself to say a few closing words, and we both did so, feeling that throughout the brief Conference with those gathered officially and otherwise, had well repaid the long journeys of the delegates out and home.

It is impossible to convey our personal feelings at the welcome given to us and the hospitality extended, not only because we belong to Christ but because we represented the British and Parent Organisation. It was made clear that the Swiss people hold the British in high estimation, which seems to have been increased having regard to our sufferings during the war and our restrictions in these following years of burdensome austerity.

I express the hope that this Winterthur Conference is but the forerunner of others in other countries of Europe, for the World's Evangelical Alliance has struck its tents and is on the move.

Evangelical Affirmation—the Call to Evangelism

By F. Roy Cattell

EVANGELISM is perhaps the most discussed topic in all sections of the Christian Church to-day, and has been so for the past three or four years. There have been numerous Congresses on Evangelism; each Denomination has made its own contribution; some notable examples have been: the Archbishop's Commission and Report "Toward the Conversion of England," the first large scale expression of which is taking place in the Diocese of London with the Mission, "Recovery Starts Within," culminating next May. The "Commando" Campaigns, largely sponsored by the Methodist Church, have had widespread influence in many parts of the country. There have also been a number of large scale Inter-denominational Evangelistic Campaigns, including "The Faith for the Times," and those conducted by Mr. T. B. Rees at the Royal Albert Hall and elsewhere. In many parts, both in the larger cities, and in country districts, efforts have been made within and outside the Churches *to Evangelise*. Yet in spite of all this, the tide of Evil, Lawlessness, and Godlessness, seems steadily to be gaining ground. Every Evangelist will confirm that each year, it becomes increasingly difficult to get in contact with the outsider, that the response is getting less and less, and that quite a proportion of those who do not respond fall by the wayside. One of the principal reasons for all this is undoubtedly the appalling ignorance of the Bible which prevails to-day especially amongst young people and children. There was a time when a basis of scriptural knowledge could be taken for granted, but that day is past. The ignorance, even amongst professing Christians and Church members is amazing. This was very strongly emphasised by the Archbishop of York, in his address at the opening of the London Diocesan Mission, at the Royal Albert Hall. What is true of the rank and file of the Church of England, is equally true of the other denominations.

The Evangelist, for the most part, either finds himself preaching to the converted (there are still a large number of people who will flock to any Evangelistic meeting, who fail to realise their responsibility in bringing other people with them) the Gospel hardened, and a very small proportion of apathetic and indifferent pagans. Where an Evangelist is able to get in to a factory or club, he will find much tolerant interest, but rarely conviction.

Nearly every type of Evangelism has been tried during the last few years, with varying degrees of success, but it is apparent to those

MR. F. ROY CATTELL

who have studied Evangelism no one method is in the long run more effective. Every method must be employed, each contributing its small part.

It is also clear from recent experience, that those who continue in the faith and become effective Christian Witnesses, usually are found to have some background of Scriptural teaching, or have some definite Church connection. There are, however, notable exceptions. Carefully prepared statistics show that the vast majority of those who have no Church connection, are brought to Evangelistic meetings by personal contact. It has therefore become increasingly apparent that the key to future Evangelism lies *within the Churches and Christian Communities*. These are the people who have contact with those outside. The tragedy is, that in so many cases, there is no awareness of any responsibility, nor is there any desire on the part of great numbers of nominal Christians to present Christ to their neighbours and acquaintances.

While in many Churches there is real life and Evangelistic zeal, it is, unfortunately, far from being the general rule. Many are complacent and apathetic, so it cannot be wondered at that the members do not stir themselves. "If the trumpet give forth an

uncertain sound, who shall prepare himself for battle?" What is needed in the Church to-day is a clear clarion command, "Thus saith the Lord." The fundamental truths of the Christian Faith need to be Re-affirmed, and the authority of the Scriptures Re-asserted. The World's Evangelical Alliance, at the beginning of its second centenary, is planning a Nation-wide Affirmation such as it believes to be necessary in these tremendously critical days, in which we are now living. The desire of the Alliance is to assist, by every possible means, the Evangelical Churches of all Denominations, and to help in strengthening the present position. Affirmation of "those things most surely believed amongst us," the Alliance believes to be essential. Many people are tired of the half apologetic and uncertain voice to be heard in so many pulpits. There is also much confusion of thought as to what Evangelicals themselves believe. But Affirmation alone, unless it brings with it a strong personal challenge to the necessity of understanding the fundamentals of the Christian Faith, so that every man can give an answer to any who ask him "the reason for the hope that is within him," will be of little avail. Not only must there be a personal challenge to understanding, but also to effective prayer and definite action.

During the Autumn the Alliance hopes to issue a clear, simple statement for Affirmation, together with a number of suggestions to meet the needs of different circumstances, showing practical ways in which such an Affirmation can be effectively used during the winter months in Churches, in Discussion Groups, Youth Clubs, Men's Meetings, and all the numerous and varied activities of Church life throughout the country. It is only when the members of the Church, who form the key to the situation of any expansion, are given Leadership, Instruction and Encouragement, will they be awakened to any sense of personal responsibility.

The Alliance is fully conscious that much is already being done in many parishes and churches. Its desire is to come alongside and help and encourage what is already being done. It hopes also to stimulate fresh effort to Evangelise in many places where, at present, there is apathy or discouragement.

The outcome of intelligent Affirmation should lead to Evangelism in one or more of its varying forms; in some cases within the local Church, in other cases, by United Local Campaigns. In years gone by, the Alliance has often taken the lead in promoting Evangelistic enterprise. It is its desire that this should continue to be its rôle. This may stir in some small and unknown place, or in some large and famous centre, the revival for which many have been praying for so long.

On every hand, we find perplexity, frustration, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." It may be that "the Coming of the Lord draweth nigh," and that the days of opportunity are numbered. Let us, with Nehemiah of old, "Rise up and build the Walls of Jerusalem which are broken down, that we be no more a reproach."

Centenary Thanksgiving Fund

The total announced in our last issue in respect of the Centenary Thanksgiving Fund was £15,035 14s. 10d. From March 31st to June 30th the total of contributions received amounts to:

NINTH LIST

£100: Mrs. W. H. Kendall.
£25: Miss E. M. Delevingne.
£22 10s.: Anon.
£17 17s. 3d.: Rev. R. H. Holme.
£10: Anon., D. S. Burn.
£7: Bishop of North Africa.
£5: Sir Harry Hope, Bart., Miss B. Thompson.
£3 3s.: J. W. Jessop.
£2 10s.: A. Watson.
£2 2s.: Miss I. Milton, M. Rimes.
£2: Miss E. A. Fleet, A. E. Newbury, Miss G. Sewell.
£1 10s.: Mrs. A. R. Morris.
£1 1s.: Mrs. E. Grote, Dr. Reeve Heber, A. C. Stoughton.
£1: Hon. Roger Coke, Mr. and Mrs. G. F. Gardner, Miss I. P. Hollebone, F. Malle, Miss K. E. Nicol, Mrs. Prior Wandesforde, Major W. H. B. Whitaker.
£3 1s. 10d.: 9 amounts under £1.

TOTAL: £222 19s. 1d.

Making £15,258 13s. 11d. in all received to June 30th in respect of the Centenary Thanksgiving Fund.

Some of the letters accompanying these gifts have given us much encouragement, and we thank all donors alike for their interest in a fund which not only expresses thanksgiving for what has been accomplished, but concern and co-operation in the responsible work which lies before the Alliance and is indicated in its Centenary slogan—"The New Advance."

Readers of these Notes will only need to make themselves acquainted with the contents of this issue of EVANGELICAL CHRISTENDOM to receive some further understanding of the urgency and importance of the work of the Alliance in association with "The New Advance". The membership of the World's Evangelical Alliance is widespread, but it does not represent numerical strength sufficient to enable small gifts (which are nevertheless welcome) to assume the proportions necessary to achieve the objective of the Centenary Fund, which is to raise a Fund if possible of £100,000. If readers will turn to page three of the cover of this issue of the magazine they will find there some of the purposes to which their gifts to the Centenary Thanksgiving Fund will be applied. The Fund is, of course, additional to the ordinary subscription list of members and friends, and we are glad to find that this is generally understood. We do most earnestly commend to all readers the responsibility which this Fund places upon the Council of the World's Evangelical Alliance, and upon themselves in response to the appeal made.

May we once again suggest the possibility of the Centenary Thanksgiving Fund and all it implies being made a charge upon capital funds and upon Prayer to this end. Already some of our friends have made sympathetic response to this appeal and some larger gifts have been received which have only been made possible through a dedication to God and His Work of gifts during a life-time, rather than deferred bequests.

World's Evangelical Alliance

(British Organisation)

REPORT of ADDRESSES given at the 102nd Annual Meeting held in the Caxton Hall, Westminster, London on Monday, June 14th, 1948, at 5.30 p.m.

Chairman:
The Rev. Gordon Lang, M.A., M.P.

The meeting commenced with the singing of the hymn "Ye servants of God, your Master proclaim," and the reading of Scripture and prayer by Rev. J. Chalmers Lyon (Hon. Secretary).

A résumé of the 102nd Annual report was given by

Mr. H. Martyn Gooch, M.B.E. (General Secretary)

In presenting the Report of the Council, Mr. Gooch said:

Mr. Chairman, Your Grace, Mr. Moderator, Ladies and Gentlemen,—

I have been warned. I have been warned as to what lies behind the time which I might wish to take, but cannot, to give to you to-night a brief résumé of the Council's Annual Report. I recognise that we are fortunate to-night; we have speakers whom we are not only very glad to welcome and hear, but we are thankful that they have found it possible to come and speak to us at this time. And to you, Sir, if I may be allowed to say so, as you have to leave the meeting early to return to a very busy Parliament and to decisions which may possibly be taken to-night, I ask permission to say how very grateful we are to you, and I speak for my Council as a whole, because I know you realise that in this World's Evangelical Alliance, not only in its national but international setting, we have something which is beyond value, and something the usefulness of which cannot be comprehended even by its 102 years of service already rendered. We thank you warmly for your presence here this evening.

Now, Ladies and Gentlemen, it is always a pleasure to speak of an Annual Report when it is a good report, and I can assure you on the authority of the Council of the Alliance that it is a report "*par excellence.*" It is a very good report, and we have very great cause for thankfulness and praise to God. This is a birthday occasion, and I have to remind you that being an incorporated body the World's Evangelical Alliance has two birthdays: one of them is the statutory birthday when we meet together as members—unfortunately we do not have a cake with candles—but still we have all the joy that can be got out of meeting together to consider the harvest of the year which has passed. This is a meeting at which the Hon. Treasurer of the Alliance—and I am sorry that he is unable to be with us to-night, I refer to the Right Hon. Isaac Foot, P.C.—presides. The Annual Report of the Council and the accounts of the Treasurer are submitted and adopted, and various other duties take place in accordance with statute. I should like to pass on to you, if I may, something that he said from the Chair at that statutory birthday gathering concerning the Report which I am to present to you. He said that, in his opinion, "no other Association on the face of the earth with so few resources and at so small expenditure achieved so much." I almost wish that I might conclude there, for I am sure you will agree with me that such words from our Hon. Treasurer are sufficient reason for describing the Report as a whole as "*par excellence.*"

In a few further words, I must indicate to you why I have said we have cause to-night for thanksgiving. This is not only on account of finance; we have, thank God, some reason for thanksgiving in regard to the financial year which closed on March 31st last; but I want more especially to draw your attention to some of those things which have taken place during the year for which we praise God, and especially for some of the cases—instances—during the year in which the Alliance has been greatly used by Him, and not only in this country but abroad. One of those is the memorable meeting which took place last January. I expect many of you were present, others of you heard of it. I was prompted (as in apostolic days when they were told

by the Holy Ghost to do such things) to write a letter to the present Chancellor of the Exchequer, Sir Stafford Cripps, and ask him whether as an outstanding Christian statesman he would come and would speak on the subject of "Does it matter whether Christianity survives?" He did so, and those of you who were present at that great meeting in Westminster Chapel, when there were 2,000 people present, may remember with what fervour he spoke. That address has been printed and reprinted again, and we thank God not only for the message which came through such an influential channel, but we thank God for the aftermath because from various parts of the world—including our overseas dominions—requests came to be allowed either to reprint the address or portions of the address. This has pointed to the fact that the Alliance, in answer to prayer and under the guidance of God, has watched, and is watching carefully to-day the trend of the times in which we live, and therefore the 102nd Annual Report of the Council opens with these words: "The Report is presented at a time when a confused and frightened world faces the most important question which can be asked, 'Are we really concerned that Christianity should survive?'" So you see it is not merely a question in the 102nd year of the reign of the Alliance, as to whether Evangelism is to revive or be sustained; it is now, owing to the situation around us, clearly a question which is being pressed home—you must observe it for yourself in the daily Press, and that is, "Is Christianity itself to survive?" You will understand then that one feature of the Annual Report is to point out that if it is to survive it can only survive upon an evangelical basis. It can only survive on the basis of the Gospel of our Lord Jesus Christ, and as the Report proceeds you will find when you read it—and it will shortly be in your hands—that it is called "The Good Fight of Faith." I think you will agree that that is a good title for the Report in view of the anxious situation everywhere around us to-day and the many-sided work of the Alliance. When you, Sir, kindly entertained me last week at the House of Commons you greatly heartened me because one of the first things that you said to me was, "You know, Mr. Gooch, what is needed to-day is Affirmation." I took a note of that, and it is true. You will find a good deal about Affirmation in the Annual Report; a good deal of attention has been paid by the Council during the last year to this subject, and evangelical affirmation at that. What do we mean by that? Again I must refer you to the Report; all I can tell you in passing is that Affirmation depends upon the great word Authority. What Authority? The authority of the Pope, the Bishops, or the Free Church leaders? What authority? The answer to that has always been in the Evangelical Alliance, the authority of the Bible. Let me stress it—the authority of the Bible.

There is one warm friend of the Alliance who is not present with us to-night—I wish he was—to whom we owe, I think, a great debt of gratitude for his direction in regard to this great question of Authority because, as a far-seeing Welshman, he sees clearly, and has stated that if Christianity is to survive it is not just a question of whether you believe this or believe that, the great question is, "Where is the seat of authority for what you believe?" and the answer to that can only be found in the Bible; I venture to add, and it is my own belief that the Bible not only contains the Word of God, but *is* the Word of God. The friend I refer to is Dr. Martyn Lloyd Jones. I will only take up a minute in reading to you something he said recently: "The most important problem of our age and generation in almost every department of life is that of authority. In a world of uncertainty there is the tendency to increase the authority of the State, in the realm of religion, the one ultimate and final authority is the Word of God, and by it all other authorities must be tested."

The Annual Report recalls the publication which the Alliance has issued and which I hope you have all carefully read, entitled "The Evangelical Charter." That Charter was issued in association with the Centenary of the Alliance because the Council realise that we must have something to stand on; we must know what we believe and we must believe what we know. The Alliance on this basis of Authority is proceeding with its great incentive to Evangelisation, sponsoring a great movement, not only a great national movement but what we hope will become a great international movement. I think you will find before long an announcement will be made which will hearten those who feel that the time has come for closely designed fellowship to be created between the subject of Affirmation and Evangelisation.

Now may I introduce to you one who must be known to many of you, Mr. Roy Cattell, who is with me on the platform here; he has lately joined the work of the Alliance and is going to devote himself for at least a year and we hope longer, to this subject of Affirmation and to the furthering of a new movement which we hope will not only take place in England, in the provinces and our cities and towns and even villages, but, as I have already hinted, on an international basis.

I can only mention other things that find mention in the Annual Report. Among them, the Universal Week of Prayer; you will find interesting references in the Report this year to the Week of Prayer. Take, for instance, Europe. Mr. Churchill at the Hague. I think it was, spoke about the four freedoms, and said the greatest of these freedoms was "freedom from fear," but I think you will agree that Evangelicals consider that the greatest of

them is religious liberty; on the other hand, just as at the Hague they are trying to create a basis of peace through an amalgamation of interests of countries of Europe and the Western block, as it is up to us, the World's Evangelical Alliance, and others associated with us, to create an Evangelical basis of peace. Is there any better ingredient that can be put into that deeply spiritual ideal through the Evangelical Alliance than the Gospel of our Lord Jesus Christ? You will find that dealt with in the Annual Report in an interesting way. The Universal Week of Prayer which is in itself a great incentive to peace, and unity is reported on in its international observance. For instance, reports from Germany, how among the bilingual people the Week of Prayer was observed practically over the whole of Germany; it was the same in other countries of Europe; of course, it is the same throughout the world, and we thank God that it is possible to suggest that the Week of Prayer, 1946, was probably the most widely observed since its commencement one hundred and two years ago.

There is reference in the Annual Report to Prayer itself and aspects of Prayer in the home, and to the revival of Church Prayer Meetings. We have also made considerable efforts during the past year to the subject of National Prayer. How important all this is. How few of our people even have a Bible in the home, let alone use it. We heard of children who when asked about the Bible, and even if they know who Jesus Christ is, have admitted that they do not know Him, or have mistaken Him for someone quite different. Hence we are taking this great subject of Prayer to the ministers of the Churches and are contacting Clergy and Ministers at home and abroad with regard to the revival in their Churches of the subject of Prayer and a weekly Prayer Meeting.

The foreign work is presented in the Report. It deals with Germany, Spain, the Baltic States, Greece and other countries; it deals at length with the subject of religious freedom; it deals with Commonwealth and Empire co-operation in which there is a wonderful opening up. How grateful and glad we are to have his Grace the Archbishop of Sydney with us tonight, and to know that in Australia, New Zealand and in Canada and other members of the great Dominions there are those who support the Alliance.

The Report closes with a word about one thing that I would impress upon your hearts tonight for prayer. You know we lost through enemy action our beautiful Headquarters in Russell Square, and they are not likely to be returned to us. We are in temporary premises at the present time, and we could receive three months' notice! If that happened we should be in a serious position, and for that reason we are waiting upon God to show us where, unable to build, there is a house which can either be given to this Alliance or can be purchased for this Alliance which may become its national as well as its international Headquarters. So the Council thank God for all that has been accomplished; we thank those present and absent for all they have done, and we commend to you not only the Annual Report but the future of this Alliance asking intensely that you will remember its vital work and future interests in your prayers.

The Rev. Gordon Lang, M.A., M.P.

Speaking from the chair, said: Those of us who are accustomed to being present at Annual Meetings, and listening to Reports, know that there are two things which invariably influence us. One, perhaps the more important one, is the Report itself. But I have long since come to the conclusion that almost as important is the manner in which that Report is presented. Well, now this evening we have to be thankful for this extremely good Report; and I am thankful, too, for the manner in which it has been presented. It has been taken out of the level of mere statistics, and so much business, and any sort of boasting, and placed upon a deep, spiritual level of a great and glorious work.

I think it is a great occasion that we should be together like this in Christian fellowship with one another, to re-state our profound convictions, to accept the challenge of these bewildering times in which we live. It is an interesting occasion thus to gather together on a summer's evening, and to be your representatives. It is very interesting indeed, Your Grace, that Australia and England should combine in the matter of the century; because in recent events the centuries have been rather on one side. But tonight you and I are together in partnership; that is very good; it might help to redress the balance. We can meet together like this in the mercy of God, and we can refresh our souls, and encourage one another, and find so much for which to be thankful. I was very struck as I read through the Report (Mr. Gooch was kind enough to furnish me with an advance copy). I was interested in the opening words; words of profound significance, and of very real truth. I think it was Victor Hugo who said once upon a time, that " when things are in the saddle, ride men must." That is the danger to our civilisation at the moment. If we are not careful even the best of us is liable to find himself ridden upon. If there is one thing more than another that we need in this land of ours it is a deep personal assurance; and that can only come from a convinced faith in the saving grace of Jesus Christ. That is the basis upon which all our activities must rest. There have been increasing attempts to remove us

from that basis. During my own lifetime many things have been proposed for the edification of mankind. I should think almost every system of government has now been tried, and nearly every kind of philosophy has been trotted out; and by some very good, and very well-intentioned people who have given a great deal of time, and money, and work to them. What is the result? The result has been complete failure. Sometimes I am puzzled to understand why people are so slow to see the connection between devastating wars, frustrated humanity, deep fear and apprehension—to see the connection between those things, and the steady decline in personal influence, in family religion, and in public worship. Surely there is something more than just a simultaneous activity. There is a connection between those things. I am reminded of those words I think they are in the 13th chapter of Ezekiel, about the false prophets. You remember the passage in which God was denouncing the false prophets who cried peace when there was no peace. And one filled up the wall that was tottering with untempered mortar. We are living in an age of untempered mortar. Some walls will scarcely stand the light of day, and none of them the onslaught of the night. There is not one of us engaged in public affairs at home and abroad, who is not convinced that the greatest challenge, the greatest test is about to come. It may be that people talk too freely about the next war. Certainly the danger is real, and the tragedy of it could scarcely be overstated. When it comes I hope that none of us will allow ourselves to be led away, and merely to look at it from the standpoint of atomic warfare; that would be an awful and fearful thing. The mind of man unless it is cleansed, is a fearful thing. But there is a worse aspect still to be considered. I have said this a good deal lately on the Continent, as well as in this country—if war does come again, and there is nothing that can prevent that, outside the love of Christ in men's hearts—all the political systems in the world are powerless; all the politicians are powerless; nothing but the love of Christ in men's hearts can give us real peace—if war comes, the most dreadful thing about it will be not the use of the atomic bomb, or all the horrors of bacterial warfare, and gas warfare, but the most dreadful thing of all will be that the war on what you may call a major front (with the exception of Russia) will be accompanied by civil war, a war of ideologies; and this country will not, by any means, be exempt from that catastrophe of civil war. And there is nothing can prevent it except the love of Christ shed abroad in men's hearts.

And we here together are doing a work which may have, and surely must have, far-reaching consequences, for we do stand and

REV. GORDON LANG, M.A., M.P.

affirm again our belief in God the Father, our belief in Salvation through the death of His Son, our Lord Jesus Christ, and our belief in the life-giving Spirit which he sends into the hearts of His people who are willing to receive the Spirit. And so, after hearing that Report, we can thank God, and take courage. Things are in a state of disarray and disorder round about us; the family system breaking down, our religious organisations, in some aspects, almost at their lowest ebb; and yet at this moment the greatest opportunity being given to us. Mr. Gooch referred to the Congress at the Hague at which I was present. There were people gathered from all over the world, from Europe, and from farther afield. We find that even now in spite of the difficulties of our time, upon the Continent they look to this country for leadership, as they have looked for it in the past. We have great opportunities, together with our Dominions beyond the seas, of being great moral and spiritual leaders, leading men out of the darkness of this age into the marvellous light of God's Kingdom. Yes, this is our great opportunity. That is why I am here tonight; I am conscious of the splendid work that is being done by the Alliance. Here you have those realities which alone can build up solid walls, walls that will withstand all the assaults

of the devil, and the salvation of men. So we meet together tonight, thankful for what has been accomplished; and we re-dedicate ourselves to the work. We are not here merely to analyse the wrongs of the world, not merely to point out the defects in other people, but to re-dedicate ourselves, to be prepared to say to God, "Here am I; send me." Not "Consult me; oblige me by letting me do what I want to do." Not asking God to present us with the blue print of our own particular plans. Some of us have done that so often. Let us tonight at this meeting, quietly dedicate ourselves to the great opportunity which faces us; and with these words I must conclude; I must not go on at greater length. Let us realise that we have so much to offer to men. We can speak out of our own experience. We are not drawing up some new system; we are not making legislation that may, or may not, be beneficial to men. We are not tonight considering what would be the popular opinion. We are tonight putting into practice what we have experienced ourselves, that peace and power that can come into those lives that are completely surrendered to the will of God. Now we know that, because "we know in Whom we have believed"; and we know that "there is none other Name given under Heaven, or among men, whereby we may be saved." So let us go from this meeting taking our several ways; let us go with our hearts full, and with our heads held high. You and I must never apologise for the Christian faith. The world is apologising; it is crouching in its apology; it is fumbling. Whereas you and I have no apology to make, only a superb challenge. We will go forward with courage and faith. Great opportunities are ours, for all I know they may be our last. A few years ago we were snatched out from the very jaws of hell through the power of God. I said in the House of Commons, that, under God, we were saved, as we all know. We acknowledge the superb heroism of our men in the Forces who came to us from all over the Commonwealth; and we know from our own experience the great heroism, and the quiet courage and resignation of our people at home. But it was God who gave us the victory, not for what we had done, nor, I think, for what we were, but for what we might be—His ambassadors of the Gospel of peace throughout the world. Surely we will take that great deliverance, and we will do what God desires us to do.

So I myself publicly pledge myself to do all I can in furtherance of this great cause. Nothing else will do. We can have our Atlantic Charters, our United Nations Associations, our European Congresses, all of them useful in their way, but unless they have a fundamental basis, they too, will fail. It is our task to call back this land of ours to a re-affirmation of the Gospel of Christ. You and I have a right to declare to this land, and to the world, that we know where we stand. And the God Whom we serve will not fail us. It will not be you and I who will be discredited. It will not be the Alliance. It will be God Himself Who will be discredited—and that is unthinkable and unknowable. He has never failed us; you and I have experienced that, and he never will. Let us, therefore, give Him His full opportunity in our lives, and in all our activities. And let us go forth through the length and breadth of our lovely country, never more beautiful and desirable than now, and bear our witness. I long for the day when I shall go to the capitals of Europe not only upon matters of international politics, and international agreements, but when I can go there to gather together the disciples of Christ, the children of God, the soldiers of the Cross. When those days come, when we can meet like that, the Kingdom of God will have come upon earth.

The Archbishop of Sydney, the Most Rev. H. W. K. Mowll (Vice-President)

His Grace said: Ladies and Gentlemen. I do not intend to inflict an address upon you tonight, for, in a sense, I am an intruder. Some long time ago Mr. Martyn Gooch very kindly asked me to speak at this meeting, and at the time it looked quite impossible. We are now looking forward to listening to those who are to address us; and we have just heard this inspiring and challenging address from our Chairman. I am glad that my engagements, after all, have permitted me to come to this meeting while I am in England, because from my earliest years, like so many of you, I have attended the annual Week of Prayer meetings arranged by the World's Evangelical Alliance, first, as a boy at Dover, and in later years, in Canada, and in China; and now, more recently, year by year in Australia. As you know, our seasons in Australia are the opposite of yours here in this country; and it so happens that the first full week of a New Year is about the most awkward time in the whole twelve months to assemble people together in Australia for a series of meetings for prayer. It is very hot weather; and it is the time of the annual holiday. People usually begin their holidays at Christmas, and look forward to a week or ten days following Christmas. Therefore it is always a feat of endurance to organise gatherings at noon, and at night, as we have them day by day during the Week of Prayer in Sydney. But quite a considerable number of those who delight in united prayer do gather together during that Week, as well as at other times, in order that they may have fellowship with their brothers and sisters in

different parts of the world, who are praying at that very time for the same topics.

And then, also, for very many years I have been a reader of *Evangelical Christendom*, the organ of the Alliance; I have heard that magazine described as one of the best of its kind, so full of interesting news and useful articles as it is. That is one of the reasons why I am glad to be here to-day, that I may further cement those links which have for so long linked me with the work of the Alliance.

There is also a personal reason. Mr. Gooch has now been for forty-three years our General Secretary. That is a long and magnificent period of service. We know how much the Alliance owes to his enthusiasm and energy, to his knowledge, and his devotion. And then our Honorary Secretaries have been friends of mine—Prebendary Talbot Rice, I owed a great deal to him. As I listened to the Rev. Chalmers Lyon read the Scripture, and offer prayer, I thought of my many friends who have profited so much through being members of his church at Hampstead. And then my friend, the Rev. Hugh Gough, who has just taken on an Honorary Secretaryship. I think it augurs well for the future of the Alliance that one of his calibre and energy should now be one of the Honorary Secretaries of the Alliance.

What the Chairman said tonight goes right to the point. The World's Evangelical Alliance stresses first and foremost, not mere organisation, but the things of the Spirit. Not the outward form, but the real heart of the Gospel. It recognises that unity which already exists; it provides the means for those who hold the same tenets to meet together in spiritual fellowship. When I first went to Canada thirty-five years ago, I had the immense advantage of being invited to join a group led by an honoured Presbyterian minister, and included representatives of all the Churches. And I look back to those gatherings which were held month by month in Toronto, and in a very informal way. After a cup of tea together one would lead the meeting, usually opening with an exposition of Scripture, and then we would join in fellowship, and in prayer. And in recent years in Sydney it has been one of my great joys to have been associated with a similar group and at frequent intervals this group meets to the great spiritual profit of all those of us who belong to it. Our denominational differences are not considered, because those things which bind us together are so real, and so much more important. And so from that linking together of individual Evangelicals, we come to the wider linking together. Mr. Gooch has referred to-night to this Forward Movement; and we realise that it has been reinforced by what our Chairman has said to us of the importance of this Forward Movement. It has been a great joy to me, coming

THE MOST REV.
THE ARCHBISHOP OF SYDNEY

back to England from time to time, to notice how movements similar to ours, amongst young people, have made such rapid strides. I have been a member, as some of you have, of the Scripture Union all my life. We have seen the Children's Special Service Mission linking together Evangelicals with the same outlook as ours, and growing by leaps and bounds, until to-day there are those strong groups in so many countries. And then for those who are older there are the Crusaders' Classes, and how they have grown! And then the 'Varsity Fellowship of Evangelical Unions, which, as you know, not merely are in existence in the British Isles, and in North America, but in other lands. Students belonging to these groups here in this country are meeting at their conferences students of other countries in Europe. For Evangelicals when they meet, if they are true to their name, must be evangelistic. There is, of course, in this Evangelical Charter the need to stand by our weaker brethren. At the International Missionary Conference last year, at which I had the privilege of being the Australian representative, we spoke about those who were chiefly hindering the Christian faith at the present time. One speaker referred to political Romanism, and there came a chorus from all over that hall from the representatives of the

Churches in many parts of the world, who declared that in their respective countries it was this political Romanism which was such a great hindrance to the evangelisation of the people amongst whom they were living. It is quite right that we should think, not only of Communism, but of political Romanism. But, at the same time, there are other foes. I have just come from an interesting week-end at a Butlin's camp. I do not know if any of you have ever spent a week-end at a Butlin's camp. It would not be the form of holiday which most of you would choose. But there were over three thousand people at this particular camp who were gladly paying a guinea a day to spend their holiday at this camp! Mr. Butlin has provided them with that which makes this holiday, for those who are taking the opportunity to stay at the camp, very attractive and satisfying to those whose tastes lies in that direction.

A great many of us do need a great change taking place in our own lives. It is very important that we hold very strongly to those tenets of our faith to which our Chairman, and the General Secretary, have referred. We shall not get very far in the matter of real Evangelism unless we do believe in the divine inspiration, authority and sufficiency of the Holy Scriptures. And we shall get nowhere at all unless we believe in the Deity and Atoning Sacrifice of our Lord Jesus Christ. And we certainly shall not get very far unless we believe in the life-giving Spirit. Our oldest member in Sydney is over eighty years of age, and he belongs, I believe, to one of the strict branches of the Plymouth Brethren; but he is the most alert mentally of all of us. He is one of those who brings to our notice fresh ways of getting the Gospel across to the younger people. That is one of the things which I have learned from our group in Sydney. I would pass that thought on to those who are associated with the Alliance, that as we need to "strengthen our stakes, and to lengthen our cords," that we shall have an eye on the generation which is growing up to-day, a generation which is a prey to these other influences to which I have referred.

I have recently travelled through Africa on my way to this country, and it was most interesting to me to see that the real heart of this spiritual revival which has broken out in Central Africa has resulted in a new realisation of what fellowship means. "If we walk in the light as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ cleanses us from all sin." Now we must have more of that spirit of real fellowship. For instance, when I visit a place like Butlin's camp, although it may not be my kind of holiday, those who enjoy that kind of holiday may feel, at least, that I understand, and that I am eager to have fellowship in the things of the Spirit. That is what we mean by the priesthood of all believers. I believe that under the present leadership we shall see this Alliance more and more becoming a useful instrument in the hands of God, because of the solid foundations on which it has been built up, and because it is prepared to take the largest possible view of its responsibilities at the present time.

After the singing of a hymn, a brief period of guided intercession was conducted by the the Rev. H. R. Gough (Hon. Secretary).

The Rev. Dr. P. W. Evans, M.A., D.D.
(Moderator Free Church Federal Council)

Your Grace, my dear friends. I have been thinking as I was sitting on this platform of a very interesting book in the British Museum, which I think should be read by all of you, but which I do not believe you will have handled. For one thing it is in Hebrew. You may handle a Hebrew book with great profundity, and with a look of great wisdom; and that is all. And then another thing is that this Hebrew book contains sermons, seventy of them altogether, which are all on one text—seventy sermons on one text! Your Grace, I have heard of one sermon on seventy texts, but this a collection of seventy sermons on one text. And this is the text: "And Jacob journeyed to Succoth." What can you do with that? Well, I think it is very interesting; it seems to me that to-night we have been having many sermons on one text, and I am not sure that the text on which those Hebrew sermons were preached was not somewhat reminiscent of our meeting. "Jacob journeyed to Succoth." He had just seen the face of God; and then he had looked into the face of danger—meeting Esau. And then he went to build a home, a new community, a dwelling for himself, and sheds for his cattle—home and work. I think I could get at least six sermons out of that! Now is not this a gathering of people who have looked into the face of God, and is not the basis of our union, that we have seen "the light of the knowledge of the glory of God in the face of Jesus Christ?" And then we are looking into the face of our time; the Report has taught us to do that. We have looked where we think we see the enemy. So did Jacob—on the face of his brother, and when he faced the danger, after prayer and communion with God, he found that instead of looking into the face of an enemy, he saw a reconciled friend. And then he went about his ordinary business. So we are gathered here to-night. I am not going to try to preach any more sermons on that text. It is true that we are all concerned with one theme—the Report. I venture to express the hope that just as Jacob journeyed to Succoth, and built something

there, and the place was called Succoth, which means "booths" or "buildings," so from this meeting Mr. Gooch will be able to journey to his Succoth, and find new Headquarters for the Alliance.

There are some things which I would wish to emphasise—some have already been mentioned. And if someone else has touched upon it then it is well that you should give your own mind to it that in the mouth of two witnesses the word may be established. May I express my special interest in the Alliance because of the work it is doing for Protestantism, and for religious liberty—not two subjects, but one, and in very real sense. Our difficulty is this, that the tyranny against which we fought during the war—political tyranny—finds its likeness in religious tyranny. It must be said that Rome has not yet learned to practice the Golden Rule in this matter; it is time she did. And anyone who reads the Report of the Alliance will discover that the Alliance has been extremely active championing the weak, and the down-cast. Of course, it is a peculiarly well-qualified agent for this kind of work, with some considerable knowledge of this particular matter. When members of one denomination on the Continent are oppressed, their fellow denominationalists in this country do what they can to champion them. That is necessary and good. But it does seem to me that when the challenge is also taken up by an interdenominational Body like the World's Evangelical Alliance the protest comes with a greater force, because it could not be then supposed that some narrow denominational advantage was being sought; but rather that the action of the Alliance is the protest of a united Christian conscience. And I believe that its work in this respect has had results beyond all telling. When the Report reaches you you will find it is stated that very much of the work done in the cause of religious liberty cannot be reported on, and I hope all readers of the Report will give full value to that statement. Much of this work has to be done by unseen activity, private conversations, interviews that naturally are not made public. If I may draw one deduction—I would urge upon supporters that it is another reason for maintaining the Alliance by adequately furnishing it with the men and funds to do this work. If a storm of persecution suddenly beats upon some company of Christians in another land, you cannot hurriedly extemporise the machinery to make a protest. There is no time to call public meetings, or by correspondence in the newspapers, and so forth, to awaken widespread national feeling. All that takes far too long. The suffering is going on whilst you are building up your organisation. But if you have constantly in being an organisation which is in touch with the proper authorities, and those who know their way about the Government offices, and who, so to

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speak, have the threads in their hands, action can be taken far more effectively and far more quickly. I believe that is one reason, which is not always considered, why we should strengthen this organisation of ours. And so we have in the Alliance an organisation for religious liberty. Reference has been made to the aggressiveness of Rome; and one way of facing that aggressiveness lies in the very positive theological standing of this Alliance. It is no use trying to combat Romanism with a placid, meaningless, shapeless, uncertain faith. Everyone who has anything to do with the Roman controversy knows that the great attraction of Rome is her stubborn dogmatism; that is always being trotted out as the attraction of Rome. Let me say that I am not at all sure that that apparent uniformity is as real as it looks. Some of it may just be the rigidity of the manacled prisoner who is not well-equipped for acrobatics because he is deprived of his freedom. I am reminded of the metaphor where a contrast was drawn between the constancy shown by the hands of a clock when the works are broken, and, on the other hand, the constant movement of a compass that you carry about on your person. The one would look very steadfast and immovable and certain, and the compass would seem ever to be quivering; but the compass is effective and can guide you on your journey. I hope

we shall continue to do this work in support of Christian liberty and Protestant truth. I had meant to have said something about the basis of this Alliance—Christian unity. But that is a theme about which you know a good deal. I would like to quote from a statement made by the late Bishop Azariah of Dornakal. He said. "The urgent question for Christians to-day is not, which rule? but Whose rule?" Not, which rule shall it be—an episcopal rule, a Congregational rule, a Presbyterian rule? That is not the urgent question. The urgent question is not, which rule, but Whose rule? Christ's, or not Christ's? We are united in this Alliance under the rule of Christ, and none other. I was so glad that Dr. Coggan closed his address on the note of hope. I had also wished to strike that note. We are both concerned in the training of the Christian ministry of the future. Anyone who faces men who have come out of the battle area as ambassadors for Christ, anyone who faces that company, must know that there are being recruited to the ministry of the Church men who know in Whom they have believed. Some of them will be found in the Butlin holiday camps in the future, and I am sure they will know what to do—as the Rev. Chalmers Lyon did on one occasion when he exercised his Christian gifts as a ventriloquist in order to win men for Christ thereby. I think all that sort of enterprise is now coming to be put at the disposal of the Church. The days before us are bright with the promises of God. Historical parallels are not always convincing. But God is faithful and He does fulfil Himself.

Just five hundred years ago the outlook for Christianity in Europe was dark. Many people were speaking of the closing days of Christianity; the outpost had fallen—Constantinople. People felt as we should feel if Canterbury became a Communist centre. Moreover, they were saying that Christians were outnumbered. There were five times as many Moslems in the world as Christians. Men everywhere were saying that Christians were divided whilst the enemy was united. Christendom, even before the Reformation, was divided. I hope people will not go away with the idea that the Reformation first divided the Roman Church; there had been division long before. And there was this minority, this defeated and dispirited minority of Christendom. People said: It is the end of everything. Then they began to look the enemy in the face, because they had first of all looked into the face of God; things took on a new aspect; Christianity renewed its youth. And you will remember that out of the calamity of the loss of Constantinople came the rediscovery of New Testament Christianity. She renewed her hold upon her documents; and then with a new knowledge of the ancient Word there came new life. Thirty years later Luther was born; and new methods of printing helped in the propagation of the Christian faith; and a new world loomed on the horizon with the discovery of America, and with it a new hope. And from that day I do not think that anyone supposed that Mohammedanism would win the world; in fact it has been static. And why should not that be also in our day? God is faithful by Whom we were called into the fellowship of His Son. And in that fellowship we will go forward, following Him Who goes forth conquering, and to conquer.

The Rev. F. D. Coggan, M.A., D.D.

(Principal of the London College of Divinity)

My Lord Archbishop, Mr. Moderator, and Friends. There were words which stood out for me from the address by the General Secretary, very simple words, and words which I would like to take as the foundation of what I wish to say to-night. The words were these: "We must have something to stand on." It is for the lack of something to stand on that many of us have come a cropper. The Christian Church has so often failed for that very reason; it is because there have been cracks in the planks on which we have stood that our witness has been so feeble.

I have been given fifteen minutes in which to speak, and fifteen minutes go very quickly. I never was a great mathematician, but I believe that five will go into fifteen three times; and each of those sections gives me time to suggest to you five planks on which we as Evangelicals stand. If you are not very good at the game of "Twenty Questions," you might try and see how many of the five you can recall over the supper table, with your neighbour whom you have brought to the meeting to-night! I do not suggest that those five planks are the only essentials, by any means; but they are five planks about which we need to remind ourselves from time to time, and to make sure that they are firm in our own experience.

(1) There is the plank which we will call *Unity*. Too often we Evangelicals have fiddled while Rome, in more senses than one, has burned, for Rome is burning her way ahead in areas where we should be. One thinks of the Arctic regions of Canada, where the witness of the Protestant Church, the Evangelical Church, is very weak indeed, where Rome is seeing to it that her agents are multiplying. We need not look so far away as Canada. I think we need to be suspicious of anything whatsoever that is likely to break our unity. Did you not notice during the years of war how often the enemy tried, not

simply to blitz us by direct attack, but somehow to break our inner unity; he knew that if that could be broken, if the Allies could be set one against the other, then his cause was achieved.

(2) *Evangelism.* I was present in 1947, at the Islington Clerical Conference at which the Rev. Hugh Gough presided. I remember in his presidential address he made the plea that we should rejoice in unhyphenated Evangelicalism. It is the adjective that I would stress. If the adversary can get us to stress the adjective, he is quite happy. Let us rejoice in that word "Evangelical." Let us stand together with our ranks unbroken. The Archbishop spoke of our being true to our name; that if we were Evangelicals we should be evangelists. Indeed, the Report which has come out from the Church which I represent, the Report on Evangelism, has been circulated right outside the bounds of the Church of England, and we thank God for that Report; it is full of good things, recalling us to our evangelistic task. But the work of Evangelism will not be done by producing and circulating Reports. It will be done by evangelists, and evangelists are you and me, men and women whose hearts God has touched, who have got a great consuming passion to win men and women one by one to Christ; who have heard the word of the Master, "Lovest thou Me? Then feed my sheep. Feed my lambs." That is how the work of Evangelism will be done, it will be done by you and me.

Another thing which I would suggest is *Simplicity and Beauty in our Worship*; and may I join those two words together—simplicity and beauty—and I emphasise the one as much as I emphasise the other. There is, I think, a spreading amongst all branches of the Christian Church of what has come to be known as a liturgical movement, perhaps one might say, a swinging back towards an ordered worship, a certain type of worship, in some sections of the Church more than in others. There is a movement in that direction, and therein I, for one, rejoice. It does seem to me that there are two perils which face our ordered worship. One is the peril of fussyness which tends to hide the central figure of our Lord. That is a peril that those of us who lead public worship need to avoid. And the second peril is the peril of barrenness, that peril which means that we forget that the God we worship is a God of order, and a God of beauty. If we can avoid those two perils, the peril of fussyness and the peril of barrenness, we shall be able to join in a simple and beautiful worship which is honouring to our Lord.

Unity—Evangelism—Simplicity and Beauty in our worship. And the fourth plank I would suggest is this—*Biblical Allegiance*. I believe there is a very real, a very strong movement back to the Bible, and "therein I rejoice, yea,

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and will rejoice"—and so do you. The ignorance of the Bible is to-day abysmal; I have no time to elaborate that. But there is a return, and not least, I think, on the part of those who have been very lax in their allegiance to the Word of God in recent years, a return to allegiance to the Bible. And God knows there is a need of it. Recently a colleague of mine was warned by the Vicar of the Church where he was preaching not to preach for more than a quarter of an hour. A student of mine whom I took to preach at a Church near the College was warned not to preach too long. I went to another Church where there was no message of the Word whatsoever, except in the reading of the lessons. Last night I attended a Church where the preacher had no text, and there was in his sermon not one shred of a word from God for the hungry souls who looked up waiting to be fed. Now it is that kind of thing which burns into one the need for Biblical allegiance, and Biblical exposition, an opening up of the Word of God whenever opportunity is offered. I think that must be one of our fundamental planks on which we stand.

And the fifth plank—and I cannot think of a better word—is *Christo-centricity*. I think our arch enemy will not be over-anxious if he

sees us giving our allegiance to the first four planks, if he can divert us from the last; if he can take our eyes off the central Figure of the Lord Christ, if he can make us to concentrate on the things most surely believed among us, and make us take our eyes off Him Whom we most surely believe. It is not *what* we believe, but *Whom*. Yes, the old poet was right. He is our Lord God, and we worship, and we honour, and we love Him.

Well now, if this meeting was thrown open, I wonder what planks you would build on. We must have something to stand on, said Mr. Gooch. If I had longer time I should want to have made that platform larger. But I think I should need to bring in those five planks somewhere fairly central in the building of a platform for Evangelicals launching out into wider fields. My ministry is of a kind that allows me to travel about the country to a certain extent, and I think I can say that the tide is beginning to come in; I do not think it is going out; I think it is coming in! I do not think we have reached the crest of the wave. We certainly have not experienced a spiritual revival, such as our fathers experienced. God does not always work that way. The tide may be coming in in less sensational ways. God is fresh as morning dew, and He may be bringing revival in ways of which we have never thought. But I believe the tide is coming in! it is our task to see that the tide does come in. And I think we may do it by keeping absolutely firm and immovable to such principles as those which I have suggested.

The Rev. G. W. Kirby, M.A. (Ashford Congregational Church)

Said: I feel like Jeremiah of old, in one sense, I am a child coming into this Alliance, and yet I rejoice to have come into it at such a time as this. Those of us who are deeply concerned about spiritual revival—and obviously that is true of all those who are here to-night—I think are bound to look back in history a little, and to make comparisons. The previous speaker took us back to the situation which obtained at the time prior to the Reformation. I would dare to make another comparison. I would take you back to the England of two hundred years ago. I would dare to take you back to that time when, in one sense, things were very different from what they are to-day. Modes of life were very different. But from a spiritual point of view things were much the same. It was an age of materialism; an age of fading ideals, and expiring hopes. The descendants of the Puritans—where were they? They were there, but they had lost their fire; they had retracted out of the world; they were smug and complacent, and they made little impact upon the world of their day. The Established Church was there, and there were exceptions to the general rule, but, for the most part, there was a lack of spirituality. That was eighteenth-century Christianity; it has been described as Mohammedanism without Mahomet, or to use the words of Carlyle: "Soul extinct; stomach well alive." We can at least compare our age with that age. Everywhere then, as now, men bemoaned the fact that there was a general disregard of spiritual values. But into that situation "there was a man sent from God whose name was John." There was a man ordained of God, who, under God was going to change the face of England. We know what happened in 1066; and something else happened in 1815. But there is one date that Evangelicals ought to keep in their diaries and to commemorate—May 24th, 1738, when, not many

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miles away from here the heart of a man was strangely warmed and there came into his soul a breath of spiritual life. He had been a preacher, a missionary, but he had been spiritually dead until that time. And then there came this breath of spiritual awakening in the heart of John Wesley, and from that time there followed a period of fifty years of strenuous labour in the cause of Christ; and we

all know that tens of thousands of people in this country were won for Christ. We know, too, how far-reaching were the results of that spiritual revival. One secular historian says these words: "A religious revival burst forth which changed after a time the whole tone of English society. A new philanthropy reformed our prisons, and infused clemency and wisdom into our penal laws; and which abolished the Slave Trade, and gave the first impulse to popular education." There is the answer to the people who say that we have no social Gospel. Who were the men and women who raised the hand of protest about Slavery? Who were those who brought about the improvement of our prison conditions? Who were they but Evangelicals, whose names we revere, men like Lord Shaftesbury, who took the cause of the children to heart. How did he describe himself? Lord Shaftesbury said: "I am an Evangelical of Evangelicals." We need make no apology because of the position that we take up as Evangelicals. When God touches the hearts of men; when there is a spiritual awakening amongst His people, there is social advancement, the cause of the downtrodden and the oppressed is soon taken up. And out of that spiritual awakening there grew the great modern missionary movement, and the birth of many of the Evangelical Societies. And we still feel the effect of that awakening. What was it that happened to bring all that about? Was there some new doctrine discovered? Did John Wesley unearth, as it were, or out of the cleverness of his brain did he concoct, some new remedy to meet man's spiritual need? No, it was not a new Gospel that John Wesley preached. And speaker after speaker has emphasised this, it was a rediscovery of the old Gospel. What we need to-day is not a new Gospel, but the rediscovery of the old Gospel, the glorious Gospel of the Blessed God; and we need a rediscovery of its power. The same thing applies to the Reformation, and its message of justification by faith; it is there embedded in the pages of the New Testament. God opened the eyes and the heart of Martin Luther, and a new light was shed upon that glorious truth.

Two hundred years ago "there was a man sent from God whose name was John." Yes, and now at the present time, dare I say that, under God, in the midst of all the frustrations and bewilderments of our time, there is in existence a Society which has been raised up by God, a Society that has weathered the storms of the past hundred years, and more, a Society endued with new life and vitality as it goes forth into its second century of work, and that Society is known as the World's Evangelical Alliance. It has been raised up by God, just as John Wesley was raised up, to meet a difficult situation. Raised up, as he was raised up, with a heart experience; and we go forward into this situation to reaffirm the things most surely believed among us; but, more than that, we go forth to evangelise. And who knows "whether we were not called to the Kingdom for such a time as this." I believe that this is our hour of opportunity. Modernism is dead; it is no longer a thing to worry about. Men and women are tired of the negations of forty or fifty years ago; they are looking for positive truth; not new truth, but the rediscovery of the old. And it is that for which the Alliance stands, it is that upon which we build as we go out into this new year to reaffirm the old truths which have stood the test of centuries. This is a day of opportunity; we are faced with an open door; we may shrink from it; if so, then there can only be one reason for it; it is because we are not "looking unto Him." We are faced with materialism and secularism. But our God is the God of Abraham, and Isaac, and Jacob, the Father of our Lord Jesus Christ. And He is still on the throne. And what God has done in the past, He can do still. And He is looking for instruments that He can use. It is a man, but never just a man. It was John Wesley, but not him alone. It was Martin Luther, but not him alone. But in the spiritual revival of New Testament days it was the 120 gathered together, all of one accord, and in one place. And from the breath of spiritual revival that came to them when the power of the Holy Spirit descended upon them, the world was blessed, and every man there heard the Gospel in his own tongue. I believe that we must, first of all, be of one accord in one place. And that is why we must reaffirm "the things most surely believed among us." One of the dangers that we have to face to-day is the gathering together of all sorts of people, often with merely an outward appearance of agreement. We must stress these things which we believe; we must stand for them; we must put on one side all the unessential things, all the denominational issues, important as they are, and we must concentrate on "the things most surely believed among us." We must go out into the world with all the opportunities that face us, realising that we have been called for such a time as this; looking back, yes, but not too long, and not too often, lest we miss the day of opportunity; for it may not come again.

This inspiring 102nd Annual Meeting was closed with the Benediction pronounced by the Archbishop of Sydney.

World Mission Notes

Palestine The situation in Palestine as we write is so uncertain that we hesitate to give news which reaches us in particular, and therefore must confine our report of general news. Thus we quote from *World Evangelization* (organ of the World Dominion Prayer Fellowship) which says:

"The immediate situation in Palestine has become more definite even if it has become obscure. The British mandate has ended, there is civil war in the land, and no sovereign authority controls the whole territory. The State of Israel has been proclaimed and has been recognized by some other States, but no parallel Arab State has yet been set up. The Middle East is involved in the ugliest situation since the war, which may lead to wider and more dangerous consequences.

"Amid all the talk of racial differences, the clash of economic and political rivalries, and the possibility of international war, the still small voice of religion is difficult to hear above the din of battle. There are nevertheless great religious issues involved, and if men will not hear and obey that voice, they must suffer the wrath which may bring our world down in destruction.

"Palestine is after all the Holy Land of three religions: Judaism, Christianity and Islam. The guardianship of the holy places which was maintained after their fashion by the Ottoman Turks and then by the British mandatory administration is now a thing of the past. The sacred sites are delivered over to the mercy of bombing aeroplanes and the attacks of mechanized troops. It is a mark of the formal decay of religion in our time that no effective voice has been raised to save the holy places in Judæa or Galilee. Here at least is a point where these three religions might find common ground, in the protection of areas where the prophetic word has been spoken to those who have ears to hear.

"For Christians this is by no means all. Besides Christian holy places there are Christian churches in Palestine, living bodies of Christian witness, some of them very ancient. There are, moreover, Christians on both sides of the struggle; the larger group consists of Arab Christians whose sympathies are with the Arab States, but there are Hebrew Christians as well who are the object of great dislike from their Zionist kinsmen. These indigenous churches might provide a way of reconciliation for their warring brethren. At the very least they have a claim on our sympathy and prayer in a situation where they are liable to be the object of suspicion from both sides.

"There has been in Palestine a good deal of missionary work, chiefly in the form of hospitals and schools. Much of this has had perforce to stop for the time being, but missionaries are still in Palestine trying to carry on what work is still open to them. They have consistently stood for the reconciliation of Jew and Arab, and their institutions have been almost the only places where rival communities have been able to meet and begin to understand each other. If such work must now cease, the need for it is even more urgent than before. Palestine has suffered commissions, reports and schemes till nobody has any faith in them. What it now needs is that word of peace which is the overcoming of the barriers between Jew and Gentile, a word which was spoken in Christ Jesus and is still available to a world which so sorely needs it and yet defiantly rejects it.

"Whether in acceptance or rejection, peace or war, Palestine remains, what it has proved to be so often in the past, a testing-ground of the nations. The sincerity of national policies, the reality of power-politics, racial divisions, the living witness of ancient churches and new ones, the power to heal both body and mind, the issue of religious liberty, are all being tried in the furnace of this tiny land, with a strange history. Nowhere in the world are these issues being brought to such a sharp point, with such momentous consequences for the future.

"We should pray for Jews in neighbouring lands, who may suffer from resurgences of anti-semitism."

(In the following statement, Rev. C. H. Gill, Secretary of the Church Missions to Jews, describes the desperate plight of Hebrew converts and members of the various Protestant missions' communities in Palestine (including those belonging to C.M.J. congregations) at the termination of the Mandate. The complicated and hazardous task, in which the British authorities and the Anglican Bishop and his staff co-operated with the Societies' agents, was known as "Operation Mercy.")

Refugees from Palestine
Plight of Hebrew Christians

When the British Mandate for Palestine was nearing its close, it became clear that the worst sufferers from the clash between Arab and Jewish aims were likely to be the Hebrew Christians. The Arabs regarded them as Jews because of their race, while the Jews regarded them as Christians because of their religion. Food was in short supply and neither Community would provide for those outside its own membership. This meant not only danger of starvation, but going foraging for supplies in "danger" areas, where there was constant sniping. So the representatives of the Missions to Jews and of the Hebrew Christian Alliance met at our Office, and

decided to make representations to the Government. True to Britain's traditional policy our Government agreed to give permits to enter Britain to those whose lives were in danger. Almost without exception the British Missionaries decided that God would have them remain at the work to which He had called them, as is shown by a typical cable from Mr. Allison, "All here desire remain Israel unless you recall England." But the Hebrew Christians and their families were in special danger, and when the Missionaries recommended their names in critical cases of danger to Canon Witton-Davies in Jerusalem he was able to arrange passages for them. So some fifty or more Hebrew Christians have already arrived and others are still expected. No long warning of their arrival can be given, and the Societies are faced with the sudden presence of a number of families or individuals, who have been allowed to bring practically no money with them and are mostly strangers in a strange land.

But they are full of resourcefulness, and almost all of them have found some means of employment, even though that employment has often been of the roughest nature, and has been gladly taken in order to avoid becoming a burden upon charitable funds. Some are hoping to become missionaries or to continue missionary work upon which they have already entered, and such are being helped to further training. Some have professions and are hoping shortly to obtain posts in those professions. None are at present able to help in domestic work in British families.

It will be seen that certain expenses will fall upon the Society, and if any friends are able to send monetary help such gifts will be gratefully received. In two instances accommodation is a special difficulty. One Hebrew Christian missionary has a wife and three girls, aged twelve, eight and one year. Another has a wife, and a son who will need a room during holidays, but as the father is employed in London, he cannot live far from London unless alternative employment as an accountant can be offered him elsewhere.

These refugees are truly worthy of help. The writer has been dealing with people needing help for very nearly half a century, and has no hesitation in reporting that never has he found a group of people more worthy.

China The *International Review of Missions* for July, in an article by Dr. T. C. Chao, Dean of the School of Religion, Yenching University, China, makes the following comment upon the future of the Christian religion in China;

"If the problem of the maintenance of the Christian ministry in China is to be satisfactorily solved for the next fifty years, the one thing that is needed is a daring faith in Christ, who is our Saviour and leader, in God the Father, who provides everything that we need, and in the possibility of the project leading to successful achievement. Nothing great succeeds at once. We shall not be daunted by failures. If we fail, we shall try again, blaming only ourselves for our inability to carry the work through. We ought to try again and again until we achieve our object. God blessing and guiding us, we shall not fear if we love Him and His Church. A decade or two hence, if we work on the lines suggested, we may find a mighty and gloriously strong Church in the land of Confucius, with multitudes following and living the life that is hidden in heavenly places with Christ. A paid ministry of highly educated spiritual leaders, an unpaid but ecclesiastically ordained ministry chosen from the best among the Church's communicants and an auxiliary ministry of temporary celibates selected from energetic and idealistic young Christians—these three will make the poverty-stricken Church in China rich in spiritual things and will in the long run evangelise the whole population of 450,000,000 people. Let us follow the dream and realise it in the name of God."

[Can we not pray this dream into reality? —Ed.]

Universal Week of Prayer in China We have received welcome letters from the Secretary of the National Christian Council of China, assuring us that the invitation and topics for Prayer for 1949 will be translated into Chinese, and distributed throughout the Church of Christ in China and to the Missionary centres. With the help of the various Missionary Societies in England the programme in English is also circulated to all missionaries in China.

The Church of Christ in Korea Concluding an article on "Korea To-day" in *World Dominion* the writer Rev. William Scott says:

Difficult days lie ahead of the Korean Church as well as the Korean nation. The three "isms"—communism, secularism, and nationalism—will prove an ever-present enemy to challenge the Church to clear thinking, clean living, and fearless witness to the Christian way of life. Unfortunately, the perpetuation of denominationalism robs her of a united front, and certain retrogressive groups aggravate the situation. The majority of pastors and people are tired of such wranglings and look for positive leadership in a determined effort to Christianize the country. In this task they sorely need the help of the mission boards. Just as they feel that failure of the United Nations to stand by Korea in this crucial juncture would be tantamount to selling her to Russia, so do they feel that failure of the mission boards to stand by the Church will condemn the country to a worse

paganism than she has ever known and surrender one of the frontiers of the Kingdom of God to the enemy.

If we are to prove worthy of our missionary tradition our Churches will have to tackle this job with vastly greater earnestness than they are now doing. The tragedy of the present situation in Church and mission circles, as I see it, lies in this: that while Korea teems with foreign advisors in every other field of activity (not always a credit to our Western "Christian" civilization), the number of missionary advisors in the affairs of the Kingdom is not one-third of what it was in less critical times. Wake up, Western Christendom!

Continental Evangelical Life and Work

Christian Recovery in Germany

We have excellent news from Germany, both as to the progress of the work of the Evangelical Alliance and the Evangelical situation generally. We shall be unable to print all we have received but space must be found for reference to the farewell speech made by President Truman's representative on religious conditions in Germany. After a stay of some years as President Truman's representative, Professor Dr. Julius Bodensieck on leaving said:

"The Evangelical Church in Germany, instead of wasting its strength in organisation, order and so-called basic constitutions 'Grundordnungen,' should concentrate with much more energy on direct missionary work amongst the German people ('Volksmission'). In my country (America) and in my denomination every pastor is expected to be a missionary at the same time. The time has come, hearts are open; many people inside and outside the church only await the right word. The right evangelistic approach must now be found so that whoever hears it accepts the message as a personal call.

"Furthermore, I regret the absence of the general voluntary co-operation of the so-called lay-folk in the work and aims of the Church. This is particularly regrettable if it happens in a Church which from the beginning has proclaimed as one of her basic principles the 'general priesthood of all believers.' It is obvious that the main task of the Church cannot be tackled, let alone achieved, without the active co-operation of the laymen. . . . I consider it to be entirely wrong to concentrate so many duties and offices on a very few men. This is no advantage to the individual, nor is it good for the work; but this concentration on the few is not even necessary in view of the many excellent heads which exist in the Evangelical Church in Germany."

In concluding his remarkable message Dr. Bodensieck remarked that in his opinion "By the grace of God's help the Evangelical Church in Germany has emerged from the doldrums. Things are looking up. Trust, dear brethren, in the Lord as you did before, in Him only and wholly."

A German Moderator On Spiritual Revival in Germany

Replying to a letter we sent to the heads of the German Evangelical Churches, the Moderator of the Reformierter Bund fur Deutschland, Dr. Wilhelm Niesel (Scholler bei Dornap) says:

"The 'Moderamen des Reformierten Bundes Fur Deutschland' thanks sincerely for your letter of 15th March and your great interest in the Christian life in our country and for valuable suggestions.

"We judge, however, the situation of our people not quite as favourable as you do based on reports you have received. We see besides new trends to seek God to a large extent completa obduracy and hardening towards the Message of the Gospel.

"But we too are of the opinion that a spiritual revival is the only genuine help for our country and for the world. We expect it alone from our Saviour Jesus Christ and we pray for it. Therefore we cannot ignore the call of the World's Evangelical Alliance. The true proclamation of the Gospel of Jesus Christ remains our first and last task, hence we welcome all endeavours with this aim.

"The organisation of united Evangelical action, combining and uniting the various endeavours for home mission, evangelization and fellowship is supported by us in every respect. We desire the closest co-operation of the various groups which promote missionary work among our people.

"In our view the creation of a new organisation is not necessary, the German Branch of the Evangelical Alliance could be the centre and take the leadership. We recommend the establishing of an Evangelical Alliance group everywhere where groups of living Christians exist. Such unity should not only foster a deeper connection among Christian believers but serve at the same time the common witness of Jesus Christ to everybody, and the common call for united evangelisation."

Note: the Moderamen des Reformierten Bundes Fur Deutschland is the central body elected by the congregations forming the "Reformierter Bund." The head of the Moderamen is the Moderator, the writer of

the above letter. He and the editor of the *Reformierte Kirchenzeitung* will represent the Reformed Church at the World Conference of the Reformed (Presbyterian) Churches in Geneva in August, 1948. This Reformed Congregation in Germany wishes to remain as the Reformed Parishes and Churches, members of the whole Evangelical Church of Germany and refrain from following the example of the Lutheran Churches in Germany which in the majority are seeking to establish a separate Lutheran Church body as part of the World Lutheran Church Union.

German Evangelicals' Message to Encourage Refugees

The Evangelical Press agencies in many districts of Germany have issued a message from the German Evangelical Alliance on the need of the many refugees from the East, Poland, Czechoslovakia, Russia, etc. It says:—

"The Committee of the German Evangelical Alliance has published a leader under the heading 'A word on the need of our Refugees from the East.' It deals with the special conditions of these refugees. It is a word of comfort for the thousands who have left everything and are strange in their new surroundings where they do not always find the sympathy which they ought to receive.

"Furthermore the special aim of those refugees is shown who have a personal Christian experience of the love of God and His protection in dark days (Romans viii. 28). To them the message of the Alliance says: 'Perhaps the Lord has guided you to find a house where other children of God are living. Unite with them in fellowship which is based on the same faith. Let them become partakers of the spiritual treasures which have been given you in your old country—the value of this blessing has not changed. But perhaps you entered a house where living Christianity and personal experience of salvation are little or hardly known. There you refugees have a missionary task! According to Christ's word "you are the light of the world." Let your daily life be in the light of the word of God—and your witness is asked. It will be blessed in a special way as so many bitter experiences have been overcome by you which have not shaken your faith by the grace of our Lord Jesus Christ.' The believers among the refugees should show to the co-sufferers and the people they meet in Germany that one can be of good cheer in dark hours, and cheerful as those who have found the 'riches of God,' and who have been enabled to extend some spiritual gifts to others."

Further News from Germany

A correspondent writes: "German Evangelicals have made hearty and strong response to the letter sent by the General Secretary of the World's Evangelical Alliance British Organisation to 150 Christian leaders, Pastors, Professors and other Christian workers in the various zones of Germany.

"The *spiritual* situation in Germany becomes in some way less bright than before the awakening of Confessionalism, by the struggle inside the Established Churches (Landeskirchen), and last not least by the political pressure, the whole uncertainty of life, the problems of the currency reform etc.

"The great *physical* needs and the efforts necessary to relieve the wants of the population, especially the refugees from the East, occupy the Church's efforts, but other groups are acknowledging the spiritual need as the greatest need and are concentrating all activities on personal evangelism distribution of Scriptures, visiting work of elderly and sick people, training Youth in Bible classes, etc. Some reports speak on large meetings of the youth as a result of a forthcoming series of meetings. Other reports say that never before had such hunger for the Word of God been found in Germany. For example a University Professor from Göttingen reports on the extraordinary attendance at Bible classes by 600 students, at least half of whom are not studying theology."

Our correspondent adds: "The idea of the Evangelical Alliance is so simple and clear for every true Christian that we do not wonder that the Evangelical Alliance progresses in Germany. Wherever the workers of the Established Churches and the Free Churches have been *united* for common evangelical work and for conferences in town and tent missions thousands have been reached with the message of God and many have confessed Christ and joined Bible classes and fellowships.

"The demand for evangelical hymn books and evangelistic booklets is still growing and could not be met either by the Churches and Evangelical publishers in Germany nor by the Christian groups in England and America which, however have done good work in this respect. The World's Evangelical Alliance has been able to send 40,000 copies of a specially prepared German Evangelical hymn sheet to Germany but more than 125,000 are required! [And at present funds are not in hand to meet this urgent need.—Ed.] Another report asks the British Organisation of the Evangelical Alliance for assistance in getting paper for tracts, of which they used to distribute before the war 200,000 weekly. [This again is a question of funds.—Ed.]

"The *personal* contact between Christians in England, especially of the Council of the Evangelical Alliance in London, on one hand and the fellowships and groups in Germany on the other side is appreciated very much; from various parts of Germany invitations have been sent to the London Headquarters of the World's Evangelical Alliance to send representatives from England as observers and

speakers to conventions and evangelistic campaigns."

Our correspondent concludes: "There are two special tasks at present urgent: first, to unite in Germany true Christians for united effort for evangelism, irrespective of their membership of the Landeskirchen (Established Churches) or the Free Churches. This unity should not only be manifested once a year in the Universal Week of Prayer, *but during the whole year and on any occasion.*

"Second: the unity which has been manifested by the World's Evangelical Alliance in the whole world for more than 100 years should be more than ever a bond of peace among the various groups within the Established Church. We ask all Christians in Germany to become more conscious of that which is essential and which unites the Christians although they are standing in different groups of the same church, 'the bond of the spirit, in the bond of peace'."

An Apology We regret being unable to extend these Continental Notes owing to paper difficulties and pressure of our space. The situation in Germany so dominates public interest that we have thought it best to confine our report in this issue of EVANGELICAL CHRISTENDOM to news of spiritual interests and progress in Germany, which centre, not in organisation of church unity, but in the furtherance of "the unity of the Spirit, in the bond of peace," and the work of evangelisation.—ED.

Reunion Notes

The Lambeth Conference This month (July) three hundred Bishops from all parts of the world are meeting in Council at Lambeth Palace. It is the Lambeth Conference. Those assembled represent the activities of the Anglican Communion in the civilised world. They meet and confer as men like unto ourselves, but charged with a heavy responsibility and to discuss urgent questions that affect the spiritual, moral and social interests not only of those under their immediate jurisdiction, but of many who are not in communion with the Anglican Church. For the Church of England is the National Church, and the largest and most influential corporation in the country. Their deliberations are held in private, but their findings will be made public later. The interests of Christian unity are involved and we thank God that among the Bishops are many tried and proved friends of the World's Evangelical Alliance and of the Christian unity which makes it possible for seperated Christians to unite in Prayer, co-operative effort, and at the Table of the Lord. We should all join in prayer that God may bless and give wisdom to His servants the Bishops, giving them a right judgment in all things.

The Fight Against Evil The meaning of the present crisis, which has its repercussions within and without the Christian Church was made clear at the "Christian Action" meeting in the Royal Albert Hall at which Christians were called to action in support of the union of Western Europe and of its direction along Christian lines. The intention of the meeting was to inaugurate a campaign that may make Christian action effective in national and international affairs by spreading the conviction that only by such means can national and international life be rescued from insecurity and disorder. Evangelicals may not concur in the composition of this meeting or all that its issues involve, but they certainly agree that the present crisis is fundamentally spiritual. In a speech of outstanding lucidity Lord Halifax said (as reported in the *Sunday Times*):—

"What, then, is demanded of Christians now? Surely that they should openly and valiantly proclaim by word and deed the significance for men of the Cross of Christ and His Resurrection; and boldly reaffirm their faith in the reality of God's providence in human history. They must show publicly that God's justice and His love can assuredly be made the spring of new strength and health to wasted bodies and despairing souls; they must do everything in their power by Christian action to influence in accordance with Christian standards all decisions of national or international importance.

"Against the tide of barbarism in the past the Church of Christ waged spiritual warfare. It was the unifying power in Europe upon the basis of which our Western civilisation developed. In spite of all its failures and shortcomings it knew its task and it succeeded in large measure in fulfilling it. Not until the Renaissance and the Reformation did it begin to lose sight of its true end. And its failure to drive home the true character of our present distress has been a disaster of the first magnitude. But though the sands run out there is yet time.

"So to-day we may draw a parallel with the past. The Churches, through Christian action, may become the unifying force in a rapidly

disintegrating civilisation. Against new destructive forces, menacing human life, Christian unity in action may give the world the chance to stand firm and finally to overthrow them. But there need be and can be no compromise with materialist creeds. There must, of course, be a full recognition of the material needs of man; a great alliance can be formed of all those who hold precious the Christian values which past ages have won, and who are determined at whatever cost to preserve them.

"So shall the tide of evil, already swirling about our feet, be stemmed by the firm planting of the Cross of Christ in all the fields of human endeavour by those who claim to have found true happiness in His world through their acceptance of Christ as Lord and Saviour."

The Twin Challenge Two powerful forces challenge Christian action such as that indicated by Lord Halifax. The one is the new force of Communism. The other is the ancient foe of Martin Luther and the Reformation, the Roman Catholic Church. The one is irreconcilable with Christianity, fundamentally and basically, for Communism leaves out God, and its methods are those of Soviet Russia (which is officially atheist), force, violence, torture, imprisonment, and everything which is the negation of freedom, especially religious freedom. We recommend a reading of "I chose Freedom" by Kravchenko to those who are uninformed or who doubt that the ultimate rule of Communism means the end of freedom. The Roman Catholic Church is also irreconcilable with true Christianity and its policy of "Catholic Action" aims to force the Protestant Christian world back again under papal dominion. It is indeed as it has been described "the Roman Catholic mischief-maker." We quote from a live contemporary which comes to us from America (the Editor of which is a converted Roman Catholic priest).

"Many plans are being put forward to save our Christian civilisation. None however goes to the root of the tragedy facing us. It is forgotten that it is a so-called Christian civilisation that we are asked to save. As far as Europe is concerned, Roman Catholicism has left little of true Christianity for Communism to destroy. Communism is thus the blind avenger of the people who have been robbed of Christianity's saving message by the very institution established to proclaim it. In its rage it aims to smash to pieces the grandiose shell of the Church that is completely empty now of saving power.

"Of these two evils Protestant Christianity must *not* choose the lesser. It must choose *neither*. For it possesses the power to challenge and overcome both—not by any Marshall Plan, Truman Doctrine, ERP, UN, or any other alphabetical formula forced upon mankind from above. Not even a regimenting ecumenical Council of Protestant Churches will suffice. All these are but imitations of what has been tried and failed in Fascism, Nazism, Communism and Roman Catholicism.

"*The only plan that will save our Christian civilisation is the one that will make our civilisation Christian.* This must work from the ground upwards, must be built up synthetically by units—by a lot of individual hearts consecrated and endowed with the saving power of Christ. For this is the genius of Christianity, that it is essentially an individual religion, one that generates power by personal contact of man, the sinner, with Christ, his Saviour on Calvary. This personal spiritual relationship first saves the soul of the sinner, then his social and economic relationships in his community. To try to save the social and economic system outside of him before saving himself from his sinful state is putting the cart before the horse.

"But of all the pied pipers purporting to lead the crusade to-day to save mankind, the Pope of Rome is the most deceptive. He has piped his alluring tune in many different keys before, but every time he has led to a greater danger. It is Roman Catholicism which has led Europe into the arms of Communism. To save its own power it may, in the end, join forces with Communism, which is not so much the enemy as the rival of Roman Catholicism for the mastery of the world.

"The challenge is therefore to lay the foundation for a revived Christian world. '*For other foundation can no man lay than that is laid, which is Jesus Christ*' (*I Cor.* 3, 11). That same Christ has told us: '*Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you*' (*Matt.* 6, 33). The cure of man's social order can only follow after the cure of man himself.

"God's promise to Jeremiah, '*Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth*' (*Jer.* 33, 6), will be fulfilled only after the acceptance of His challenge: '*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land*' (*II Chr.* 7, 14)."

Communism or Christianity There is no disguising the fact, and no need to attempt the process, a real conflict is apparent to-day and throughout the world, Communism or Christianity. In some countries, as in Russia, Communism has

replaced Christianity. Its Messiah is Karl Marx. Its persecution of all forms of religion antagonistic to its aims and claims can be more terrible than that of the Roman Catholic Church throughout the rule of the Inquisition. Strangely enough it is the Roman Catholic Church which girds most resolutely against its power. It is a movement of propaganda, the enemy of religion and morals, which employs force and even murder to obtain its ideals, for it is founded on faith in an ideal, although it scorns faith. It is a terrible ally of Anti-Christ which is claiming the whole-hearted loyalty of the youth of many lands. We do well not to shut our eyes to this evil in our midst. We must all be up and doing. It is a call to Christian reunion of the right kind, the alliance of all who avow allegiance to the Lord Jesus Christ and His Gospel, irrespective of denominational names and divisions. It has been well said, unless Christianity can go further than Communism and exhibit a higher brotherhood it will not meet this new challenge successfully. To effect this a concentration of all truly Christian forces is necessary, in which Truth and Love, Faith and Prayer, are allied to organisation. The question is, "Will Christianity prevail?" That is a question which the Christian Church can no longer evade. We need a better and stronger witness to the Christian verities. The World's Evangelical Alliance has issued its call to their reaffirmation. The battle is already joined in nearly every country of the world. The struggle is not between rival economic systems, but between two rival plans of salvation, two missionary religions which are, by their very nature world religions. The issue is clear—Karl Marx or Christ?

De Jure Religious Freedom

While the promoters of ecumonical and ecclesiastical unity are at pains to apologise for the absence of the Roman Catholic Church at Amsterdam and elsewhere in their programme, the Roman Catholic Church is losing no time in making it clear that, as in Spain, freedom of religion must take into account State religion and be subordinated and subservient to its interpretations and laws. We quote from a live contemporary, "The Banner of Truth in Ireland":

"There are many people in this country, where religious liberty has long been enjoyed by all sects and denominations, who find it difficult to believe that the Roman Catholic Church could ever again become the persecutor of Protestants. However, from time to time the real attitude of the Romish Hierarchy to this question is revealed by statements emanating from men whose views cannot be dismissed as unauthoritative.

"The 'Bulletin' of the Ecumenical Press Service of Geneva, for instance, recently quoted Roman Catholic statements in favour of religious freedom in Spain. In a more recent 'Bulletin' the fact is deplored that other Roman Catholic voices still speak the language of intolerance, and attention is drawn to an article by Father F. Cavalli, S.J., entitled, 'The Condition of the Protestants in Spain,' which appeared in the Italian Jesuit Review *La Civilà Cattolica*, of April 3rd, 1948. Father Cavalli writes:—

"'The Catholic Church being convinced, by reason of her divine prerogatives, that she is the one true Church, claims for herself alone the right to freedom, for this right may only be possessed by truth, and never by error. Where the other religions are concerned, she will not take up the sword against them, but she will ask that, by lawful means worthy of the human creature, they shall not be allowed to propagate false doctrines. Consequently, in a State where the majority of the people are Catholic, the Church asks that error shall not be accorded a legal existence, and that if religious minorities exist they shall have a *de facto* existence only, not the opportunity of spreading their beliefs.

"'Where material circumstances—whether the hostility of a Government or the numerical strength of the dissenting factions—do not allow of this principle's being applied in its entirety, the Church requires that she shall have all possible concessions, confining herself to accepting as the least of all evils the *de jure* toleration of other forms of worship. In other countries, the Catholics are obliged themselves to ask for full liberty for all, resigning themselves to living together where they alone had the right to live. The Church does not in this way give up her thesis, which remains the most imperative of all laws, but adapts herself to the hypothesis, which must be taken into account on the material plane. Hence extreme horror on the part of the Protestants, who hold it up against Catholics that they withhold freedom, indeed *de facto* toleration from others when they are in the majority, and on the other hand demand it as a right when they are in the minority . . .

"'The Catholic Church would be betraying her mission if she were to proclaim either in theory or in practice, that error can have the same rights as truth, especially when the highest duties and interests of man are at stake. The Church can feel no shame at her intransigence as she asserts it in principle and carries it out in practice, though the areopagus of the nations of to-day may smile pityingly or rage against it as tyrannical.'"

Freedom's Danger

Through its able and beloved minister in London, Dr. R. F. V. Scott, the Church of Scotland maintains noble witness to the freedom where-

with Christ makes all men free. Dr. Scott, who has rendered notable service to the World's Evangelical Alliance, contributes to the *Sunday Times* a brief but timely warning that this freedom can be, and even is in danger. He says:

"One meaning of the Ascension of Our Lord is simply that His disciples could find no merely human category in which to place Him. Others might hail Him as a wonderful healer, a great teacher, a mighty prophet (and He was all these), but to them there was no place for Him save the Godhead.

"It is truly remarkable that in three short years Our Lord so completely transformed their conception of God. 'Hear, O Israel: the Lord Our God is One Lord.' Even the idea of Messiah did not alter that basic doctrine on which Israel's whole religion was founded. Yet before the end of His earthly ministry Jesus of Nazareth could use to His disciples words like these, 'All things that the Father hath are Mine . . .' 'He that hath seen Me hath seen the Father'—and find them received as indeed strange and new but with no thought of incongruity or irreverence.

"It is this that makes nonsense of the charge so often brought against the Church that she has overlaid and even falsified true Christianity by her complex and difficult doctrine about the Person of Christ. 'Let us leave all that and get back to the simple and straightforward teachings of Jesus given us in the Gospels.' That may sound like a call to get at the real truth. But the real truth is that these simple straightforward teachings of Jesus led the first disciples precisely to this belief—that He was none other than God revealed in the flesh, God incarnate in a Man.

"It is to this truth we must get back if Christians are to play their proper and powerful part amid the dire necessities and fearsome dangers of our time. We are face to face with an attempt at once strong and subtle to get men and women in every country to believe that the Christian doctrines of God and Christ are nonsense: a bogy to frighten the weak and a dope to drug the strong. What is not revealed is that if you take away these doctrines of God and Christ you have left no doctrine of man, save that as an individual he does not count.

"Sporting ideals of fair play, vague remembrances of a Christian ethic cannot stand for a moment against the march of this materialism. Only the Church's doctrine that in Christ—Incarnate, Crucified, Risen, Ascended—God assumed manhood to Himself can assure man of his true status and reveal his inherent worth. It was that belief which from the first began to make slaves into free men. Where it is weakened to-day freedom is in danger. Where it is lost the end is serfdom."

Authority of the Bible

No affirmation is more important or can be more often repeated than that which forms the first clause of the historic but living basis of the World's Evangelical Alliance. It is "The Divine Inspiration, Authority and Sufficiency of the Holy Scriptures." Upon this all Christianity rests, upon its maintenance in all approaches to Christian reunion depends the issue between that which is of the flesh and that which is of the Spirit. It is not strange that the Holy Scriptures, Divine because they are given by God, should be subjected from time to time to the unsympathetic and unfounded attacks of critics. The natural man receiveth not the things of the Spirit of God, and hence he is often unable to accept and treat the Bible as standing upon another footing than that of ancient records. When spiritual men, acknowledged ministers of religion and others, attack the Bible it is different, and we cannot close our eyes to the fact that some who owe the position they occupy as religious teachers are accustomed to treat the Scriptures as ancient writings that can no longer be treated as safe guides to God. Without the Old Testament the Gospel of Jesus Christ would be unintelligible, and it is not unnatural that those who revere and treasure the Bible as a whole and as being in deed and truth the Word of God (not only containing it) should be jealous for its honour. Great is the authority and truth of the Bible, and it will prevail.

"In a conference of church leaders in Switzerland, Karl Barth gave a lecture which culminated in the assertion that the ecumenical unity of the churches and of their theologians is either a truth or an illusion, according to whether they accept the authority of the *Bible*. The true understanding of this authority is founded on grateful recollection of what we have already heard of God's Word, and in the joyful expectation of what we are still to hear. Barth said: 'The Christian community stands or falls on the presence and Lordship of Christ in the authority of the Bible. Without the authority of the Bible the Christian community and its message would become lifeless and theology would become mere religious science.

"'Theology is only really theology if "it makes the authority of the Bible a reality in the Christian community and in the world, and makes this authority fruitful." Barth went on to say that the success or failure of the conference at which leaders of many denominations met together depended upon the extent to "which this conference can give a united answer to the fundamental question of the authority of the Bible. This condition must be fulfilled if the question of the social and political message of the Bible is to be effectively solved."'"